THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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AWAKE THOU THAT SLEEPEST, AND ARISE FROM THE DEAD, AND CHRIST SHALL GIVE THEE LIGHT.
Eph. v. 14.

By Charlotte Elizabeth.

Awake from the slumber of sin!
Arise from the death of despair!
Call, call on thy God, his compassion to win,
His wrath is too dreadful to dare:
Oh thou who art resting secure,
On the world and its guilt-loving ways,
What hand will be strong, or what heart can endure,
When the fire of his vengeance shall blaze?

Thou bearest a name, as of those
Who live in his service and love;
But dead is thy soul in its fatal repose,
While tempests are darkening above.
O rouse thee!—and Christ shall bestow
The beam of his light-giving eye;
Then guidance and grace will attend thee below,
And glory await thee on high.

Thy flesh may repose in the grave,
While hope bids thy spirit rejoice;
The Lord will remember the form that he gave,
And dust shall revive at his voice.
As blossoms in Spring-time shoot forth,
From roots that were rugged and cold,
So shalt thou arise from thy dwelling of earth,
And heaven in its beauty behold.

BIBLICAL CRITICISM.

HENGSTENBERG ON THE PROPHECIES RELATING TO THE MESSIAH.

Continued from p. 126.

Chap. xlv. Cyrus, the anointed of Jehovah, clearly predicted by name, and long before his coming, so that there can be no doubt of his divine mission, shall be favored with victory and endued with strength, for the two-fold purpose of delivering God's people, and of making Him, (the Almighty,) known and honored as the only true God, *v.* 1–7. Righteousness and rich blessings shall abound, *v.* 8. (Although this refers immediately to the government of Cyrus, distinguished by uprightness, in comparison with that of the harsh and cruel Chaldean princes, his predecessors; yet the prophet connects a view of the time of the Messiah.) The Heathen would act foolishly if they were to call God to account for this favoring of the Israelites. He, the Almighty One, maker of heaven and earth,—He whose omniscience is shown by his predictions, gives no account of his actions to his powerless creatures. According to his own unsearchable counsel, he hath selected Cyrus to deliver the Israelites; and he will hereafter make his people, who are apparently destitute of strength, victorious over the mightiest and richest of the Heathen. No one may venture to fathom the counsels of the hidden Deity, *v.* 9–15. The deliverance of Israel, foretold by Jehovah, shall put to shame all idolaters. Jehovah then takes occasion to invite them to abandon their folly, and to honor him alone; and also to announce to them, that the time is coming, when the knowledge and worship of the true God shall extend universally among Gentiles and apostate Jews, *v.* 16–25.—The whole chapter thus divides itself into three parts,—prediction of the acts of Cyrus, reproof of persons who call God to account, and proof of the vanity of idolatry.

Chap. xlvi. This chapter commences with the overthrow of the Chaldean authority. The Babylonian idols are thrown down and taken away, *v.* 1, 2. Israel, whom Jehovah has defended from youth up, and will also continue to defend in a manner altogether different from that of the idols toward their worshippers, may see from this the folly of idolatry; the nothingness of which is clearly shown from the construction and character of the idols, *v.* 3–7. Apostates, who have corrupted themselves with idolatry, may, therefore, turn to Him, who, in the early history of the Israelites, showed himself the only true God; who alone announced the future long before it came to pass, and himself brought on the accomplishment; who, by the mission of Cyrus, will also prove himself to be the only true God, and soon deliver his people, *v.* 8–13.

Chap. xlvii. The contents of this chapter are limited to the conquest of Babylon, and the overthrow of the Chaldean monarchy. The haughty and luxurious city must be robbed of all its splendor, and sink into misery and depression, *v.* 1–5, 8, 9, 11. In proud security, she depends on her magic and enchantments, and believes herself to be secure thereby from every danger: but in vain. Ruin shall seize all her magicians and enchanters, *v.* 9, 12–14. The people also who are connected with her will not aid her; they will abandon her to her unhappy fate, *v.* 15. The reasons assigned for her punishment are the following: her inhuman harshness in treating the covenant people, whom Jehovah gave up to her for chastisement, indeed, but not so severe, *v.* 6; her proud self-confidence and forgetfulness of God, which caused her to recognize the necessity of no higher power than her own, in order to secure her permanent continuance, *v.* 7–10.—The whole chapter is a continued allegory. As is usual with the Hebrews, Babylon is represented as a woman, brought up in wealth and luxury, who has been suddenly deprived of her husband and children, and plunged in the deepest poverty and distress.

Chap. xlviii. The discourse is now directed to the hypocritical Israelites, who paid external worship to the true God, while their hearts were devoted to idolatry. Jehovah shows, in opposition to them, his omniscience and omnipotence, from predictions minutely accomplished, which could not be ascribed to their idols, *v.* 1–6. A new and splendid proof that he is the only true God,—who, as such, can make just claims to the perfect devotion of his people, he gives in a new prediction, not before made known—that the nation, exiled for the purification of their sins, shall be delivered through God's favor, and for the glory of his name. Their enemies, the Chaldeans, shall be overthrown by a powerful king, sent by Him. Since the establishment of the nation, God has given them the most definite and public predictions; He has conducted them by his omnipotence, and now He has sent his servant Isaiah, supplied with his Spirit, in order to prove his omnipotence and omniscience, by a new distinguished prophecy, *v.* 7–16. Had Israel been obedient to Jehovah, their true God and Master, they would have enjoyed a rich blessing, *v.* 17–19. At present He has given them up to their enemies for a long time, on account of their sins. But He will again have compassion on them, and bring them happily back to their own land; although the ungodly shall not participate in this favor, *v.* 20–22.

Chap. xlix. Thus far the temporal deliverance has been the most prominent. Now, the spiritual chiefly, although not exclusively, attracts the prophet's attention.—He describes its author in opposition to the author of the inferior deliverance, and introduces him speaking, *v.* 1–9. To the end of the section, (chap. l. 3,) the glorious deliverance is delineated which Jehovah will grant to his people. But here that is represented to the prophet in one view, which, in the history, forms distinct and separate facts. The re-establishment of the government after the captivity, and the extending of the theocracy through the Messiah, its progress and final glory, appear to him united in one picture. Rich and abundant blessings shall be added to the theocracy. Although it appears to be on the very verge of ruin, Jehovah will compassionate it, and restore it to a degree of splendor far greater than it ever before enjoyed, bringing its members from all countries of the earth. He will do it, who can no more forget it than a mother can forget her child, *v.* 10–16. By a miracle of divine omnipotence it shall gloriously bloom, when it seemed to be in the deepest depression. So great will be the increase of God's people, as to be inexplicable on the ground of natural causes, *v.* 17–21. The nations and their kings will promote the cause of this community, and show their attachment to it, *v.* 22, 23. The fulfilment of these promises shall not be hindered by the power of the enemies of God's kingdom, *v.* 24–26. Jehovah has indeed rejected the covenant people, on account of their sins; but He, the Almighty, can and will deliver them, chap. l. 1–3.

Chap. l. 4–11. In the remainder of this chapter, the author of the spiritual deliverance comes again before the spiritual eye of the prophet, and is introduced speaking.

Chap. li., lii. 12. This portion forms one connected section. The prophet consoles the oppressed and little community of the faithful, by announcing rich blessings and glories, immediate, in the deliverance from the captivity, and more fully, by the appearance of the Messiah. The pious part of the people, the true Israel, is addressed. They are exhorted to steadfast confidence in God, with reference to the example of Abraham, who was called by God a single individual, and became, through his favor, the founder of a great nation. Through the same divine favor shall the covenant people also be comforted, *v.* 1–3. God will hereafter honor the theocracy, now in a state of depression, by illuminating the Heathen with the light of the true religion, and subjecting them again to his authority. Jehovah's gracious promises can never fail, although every thing else pass away, *v.* 4–6. The people of God need not, therefore, be alarmed in persecutions and contempt; destruction overwhelms their persecutors, while everlasting happiness is destined to them, *v.* 7, 8. On this, his people are introduced, entreating Jehovah to honor himself anew in them, and to deliver them from their oppression, by the same almighty power which formerly effected their deliverance from Egypt, *v.* 9–11. Jehovah answers,—exhorts to steadfastness,—reminding them that feeble men are their opposers, and their defender the Almighty God; and declaring that he will bring on the approaching deliverance of his people, by the same almighty energy which he shows in nature, *v.* 12–15. Then he turns (agreeably to the dramatic character of the whole discourse,) to the Messiah, and tells him that he will commission him with authority to bring about a great change in honor of the theocracy, and will sustain him by his omnipotence, *v.* 16. (On any view of this verse, a change of the person addressed must be allowed, and he can be none other than the Messiah. Compare the parallel places, xlix., especially *v.* 2, and l., especially *v.* 4, 5. In the preceding chapter, the Messiah appeared speaking; in this, Jehovah takes up the discourse; he addresses his people; they apply to him; he answers them; then he turns to the Messiah, and commissions him to carry into effect what he hath promised to his people.)—Then the address is again directed to the unhappy exiles. Although Jerusalem has drunk of the cup of divine anger, it shall now be given to her haughty oppressors, *v.* 17–23. As in former times Jehovah freed his people from the power of the Egyptians and Assyrians, so will he now also deliver them, chap. lii. 1–6. The prophet then places himself, in spirit, in the period of this deliverance. He hears the message announced; he calls them to depart, *v.* 7–12. It is to be observed, that as the view of the deliverance through the Messiah predominates in the former part of the section, chap. li. 1–16; in the latter, the deliverance from the captivity is the principal one, chaps. li. 17—lii. 12.

Chap. lii. 13—liii. 12. In this section, the elevated author of the spiritual deliverance is exhibited, in his humiliation, and in his exaltation, with the clearness of accomplishment.

Chap. liv. The promise in chap. lii. 15, and liii. 10–12, that Messiah's kingdom shall spread itself far among the Heathen, is here more fully drawn out. The people of God, under the old covenant, limited to the small number of true believers, often oppressed, and appearing to be deserted by Jehovah, inasmuch as they participated in the punishment inflicted by the divine government on the wicked, are addressed; compare *v.* 17, chap. li. 1, ss. They are represented under the figure of a barren woman, who has now numerous children. Jehovah, her husband, who had repudiated her, will again be united to her. Her family shall be augmented by the Heathen, *v.* 1–10. The community, thus extended, shall be honored by Jehovah, and internally and externally blessed; all its members shall be instructed and justified by Jehovah, and he will defend them against all their enemies, *v.* 11–17. —The references to the restoration—which event may have floated before the eye of the prophet —are very inconsiderable. It is worthy of observation, that the prophecy comprehends the weak beginnings of the kingdom of God and its glorious end, and therefore is in a measure still to receive its accomplishment: compare Apocalypse, xxi. 18–21.

Chap. lv. They that long after salvation, are here exhorted to secure the favors of Jehovah, (which, although heretofore vainly offered, are more valuable than all earthly good,) instead of troubling themselves to no purpose in their own ways, *v.* 1, 2. Through Messiah, the second David, Jehovah will make a covenant with them; which shall not subsist for a short time only, like the former, but for ever, and secure life and happiness to its members, *v.* 3. This second David shall not rule, like the first, over a single, small nation. Jehovah has subjected all the Heathen to his authority, who will connect themselves with the people of Israel, *v.* 4, 5. (Under the name *David*, *v.* 3, the great descendant of David, the Messiah, must be understood, to whom the same appellation is applied in Ezek. chap. xxxiv. 23—xxxvii. 24, 25; Jer. xxx. 9; Hosea, iii. 5.) In this kingdom, none can have a part but he who honors Jehovah by true righteousness. Let all sinners, therefore, turn, and they will receive forgiveness from Him who is so rich in favor and mercy, *v.* 6, 7. Inasmuch as it might appear incredible to the depressed and little community, that they should be thus honored, and should spread over the Heathen, Jehovah meets this doubt, by showing that his counsels exceed all human thought,—that what appears impossible to man, is easy to Him; and therefore, that He and his operations are not to be judged of by human views, *v.* 8, 9. The divine gracious promises cannot but be fulfilled, and they must be efficacious and productive; as snow and rain in their very nature moisten the earth, and make it fruitful. A luxuriant harvest must follow the sowing of the divine word, *v.* 10, 11. The people of God shall be delivered from the oppressions under which they are now sighing, and honored, imperfectly in their deliverance from the captivity, and perfectly through Christ, *v.* 12, 13.

Chap. lvi. 1–8. This section is connected with the preceding. Jehovah again exhorts to a suitable preparation for the appearance of salvation, by true righteousness and obedience to the divine commands. According to the practice of the prophets to suggest the general subject by a specific case, keeping the Sabbath is particularly mentioned, *v.* 1, 2. The kingdom of God is not to be limited by external circumstances, or admission into it continue to be dependent on external conditions. (This general idea also is introduced by a particular case. See Deut. xxiii. 2–8. 1.) The conditions of admission are purely internal,—entire subjection to the divine will, and voluntary obedience to the divine command, *v.* 3–5. The Heathen shall have free access to the theocracy, and participate in all the rights of members of God's kingdom, provided they carefully attend to the duties which it requires, *v.* 6–7. (This idea is expressed by figures taken from the old theocracy. The Heathen will have free access *to the temple*, and their *offerings* will be acceptable to God.) Jehovah will not only collect together the scattered Israelites,—he will also extend the theocracy by the admission of the Heathen nations, *v.* 8.

To be continued.

MISCELLANY.

We do not altogether like the phraseology of the following article, but quote it, partly on account of its tendency to show the close resemblance between the innovations now so popular among our brethren of some other denominations, with the old abuse of Popery—partly on account of the refutation of a calumny against our Church, which the editor of the Episcopal Recorder has very properly met in his preface.

NEW EXPEDIENTS IN RELIGION.

The following letter is one of a series which has appeared in the Southern Religious Telegraph, (a Presbyterian paper published in Richmond,) under the title of "Letters from the West." The editor has appended a note to it, in which a statement, relative to the practice of Episcopal Churches, attracted our attention. We were about correcting an error in it, adding some remarks on the subject discussed, but finding on examination that the letter itself expresses our views very fully, we have concluded to transfer it entire to our columns.

It will be seen that the writer supposes the practice which he censures to be confined to the Presbyterian Church. In the editorial remarks on this statement, the error occurs which it is our object to correct. "We understand," it is said, "that the same, or a similar measure, has been introduced in many of the Methodist and Baptist, and *in some of the Episcopal Churches* in the Atlantic States." We have, perhaps, more knowledge of the measures adopted by most of the Episcopal Churches in the Atlantic States, than the editor of the Telegraph, or his informant; and we have never heard of *one* in which those referred to are practised.—That they have been introduced into "*some* of the Episcopal Churches," is a statement which must have been made, we are confident, in consequence of erroneous information.—*Episcopal Rec.*

"*Mr. Editor*,—Although the subject of this letter bears some affinity to the subject of my former letters, yet it is sufficiently distinct to deserve separate examination. I have already said to you that the unskilful and injudicious friends of Zion here, have retarded in no small degree, the progress of true religion in this valley.* And I have proved this in part, I think, by matters of fact drawn from the camp-meeting system, and by showing what would naturally be the tendency of this system. But there are other agencies whose operation threatens to be almost equally disastrous to the welfare of the Redeemer's kingdom. And one of these I shall mention to you on this occasion.

"As you have been a traveller, you have doubtless heard of religious hats, religious bonnets, caps, and coats; and also that the Roman Catholics have *baptized bells*, altars, images, crosses, &c. in their churches. It is equally well known to you, that the professed object of all these "human contrivances," is to excite religious feeling. And it is well known that they do not fail in their object. They often excite the deepest feeling, and this feeling is, in a certain sense, religious, and yet partakes in no degree of the religion of the Lord Jesus Christ. Who does not remember the wonderful religious excitement produced by Peter the Hermit, while he waved the cross and other relics of the Saviour before the eyes of the people, and told them to rescue the tomb of Christ from the hands of infidels? And yet this religion led them to *fight*, and to expect the power of heaven on account of their own merits and labors.—For a similar object, and with no show of a "divine sanction," many Presbyterian ministers in this valley have introduced into their churches, what here are technically called, "*anxious seats.*" And so far as I can learn, they are peculiar to the Presbyterian Church, and have been introduced nowhere but in this valley, until very recently. These seats are consecrated to the use of those who profess to be inquirers on the great subject of religion. That the effect of these seats is great, I cannot for a moment deny; and yet I am most fully persuaded, that they have no more tendency to awaken those pious sentiments and exercises which true converts have, than would the sight of the cross, or the ringing of a *baptized bell*. And after much reflection, I am fully convinced, that they have no more agency in leading a sinner to Christ, than have the 300,000 gods of Asia. For those who are truly regenerated, are "born not of blood, nor of the will of the flesh, nor of the *will of man*, but of God." Why then should it be thought necessary for awakening sinners, to occupy particular seats in the sanctuary? If sinners are sanctified and saved *through the truth*, what matters it in what part of God's house they are seated, while that truth is addressed to them? If it is *by grace* that sinners are converted, why should they be told that this conversion will be facilitated by taking their places on the *anxious seats*?

"The design of these seats seems to be to separate real inquirers on the subject of religion, from the other part of the congregation. It is supposed by their votaries, that they afford the minister greater facilities for personal conversation with the anxious, than he could otherwise enjoy, and lead many a one to decide in favor of religion, who would otherwise put it off. Therefore it is not strange, nor a matter of any surprise, that ministers who advocate these seats, should be urgent to have them filled. The usual method of doing it, is similar to the efforts of our Methodist brethren to fill their altar, or to lead sinners to come forward to the pulpit, and *take the minister by the hand*. After sermon, a pointed exhortation is addressed to sinners, entreating them not to be ashamed of Christ, but resolve to seek him now, and to show this determination by coming to the anxious seats. And those who comply with this invitation, generally do it while a hymn is being sung. Sometimes the speaker descends from the pulpit, and takes his station among the people. And efforts thus made are often more effectual in bringing numbers to these seats, than any other efforts. But permit me to ask, If it be proper thus to urge to the anxious seats, where is the stopping point of urging? Must we understand the Saviour's command literally, *and compel them to come*, vi et armis?—Must we take hold of them, as is sometimes done, and pull them? I must confess that I see no stopping place short of this, if the former custom be sanctioned, and if these seats be still regarded as means of grace.

"But, sir, my want of esteem for this *new expedient* does not entirely grow out of the fact that it is a *human device*, but is partly in consequence of the evils to which it gives rise. From careful examination, I must be permitted to say, that it is well calculated to lead a sinner to deceive himself, and his fellow-men also. For while sinners see that it is the great desideratum with ministers, to bring them to the anxious seats, they will very naturally regard these seats as a means of grace or the instrument of salvation. If, therefore, a person can muster courage enough to come out before the congregation, and take his place there, he will regard the battle as very nearly won. And although he does find that in coming to these seats he acted from the impulse of the moment, and not from any true moral feeling, yet will he, through fear of being called a backslider, take his place there again and again, until he professes conversion; and at the same time knows that no real change has been wrought on his heart. He finds himself committed, and yet he feels, "I cannot dig, and to beg I am ashamed." He can neither draw comfort from religion nor from the world.—And in this way, I fear, that hypocrites and nominal Christians are, and will be made, almost beyond our numbering. The above objection, however, does not rest against *inquiry meetings*. For of these previous notice is given, and the sinner has ample time to make up his mind on the subject, and that too under favorable circumstances.

"But, to be a little more particular and definite still, I remark that a resort to these seats has a tendency to weaken the sinner's reliance on the divinely-appointed means of salvation. And it will have this tendency, both on the professedly anxious, and on the mere spectators. The former, when he has placed himself on the anxious seat, feels that he has now complied with the *most urgent request* of the minister, and regards divine truth, and the influences of the Holy Spirit as of minor importance. The latter says, that a resort to these seats has been of service to his neighbor, because he sees an external reformation, and he calls it religion, and seeks the *same* in a similar manner. This may be the more clearly illustrated, by a remark once made by a devoted Christian of your state.—He said that such had been his early education, that for a long time after he began anxiously to inquire on the great subject of religion, he thought that he could never be saved till he could bring himself to the *shouting point*. And had not God in his providence interfered, he probably never would have been delivered from the delusion till his death. There is undoubtedly an undue importance attached to the circumstances of individuals coming to these seats. The best efforts of the best men are held in reserve for the very purpose of bringing them there. It is also observable, that the advocates of anxious seats, in making their statements respecting their meetings, make the number on those seats one of the most prominent objects in the whole account.

"If these seats are expedient, and lead these sinners to Christ, who would otherwise have stayed away, I cannot account for no mention being made of them in our Saviour's instructions to his disciples, in St. Paul's to Timothy and Titus, and in those of ministers ever since, down to the 18th century. Surely the God of all wisdom would never have suffered the world to remain in ignorance, for 6000 years, of any means which could lead a sinner to salvation.

"But many advocate the use of these seats, because awakened sinners, in coming to them, confess that they are transgressors, and thereby obey the numerous exhortations of Scripture, requiring such a confession. It is certain that the Bible requires full, fair, and public confession, yet not through the medium of anxious seats; nor has any one yet shown that this way is better than the good old way of making confession in social and public prayer, and in all the instituted ordinances of public worship. 'If these be not sufficient, where is the perfection of Scripture as the rule of faith and practice? And if they are, why should we provoke the wrath of God, by presuming to add to the ordinances of worship which he has appointed?' If occupying anxious seats is taken for confession of sin, the counting of beads may be taken for prayer, baptism for regeneration, and the mere joining hands with the minister, before the congregation, is union with Christ. And the utmost that can be made of these things, is a mere *symbolical conversion*, fit only to be advocated by those who believe in a *symbolical atonement*. And I would say, in conclusion, let all who institute means of grace, which God has not authorized, read and observe the following injunction: 'Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein!' This holy man while uttering these words, was perhaps looking down with prophetic eye on the feelings and doings of these very votaries of anxious seats. And although they *have* said, *we will not return*, yet be pleased to say to them again, *return* to the *old paths* and the *good way*; and you will much oblige, Yours truly, F."

* The valley of the Mississippi.

CHURCH PRINCIPLES BY PRESBYTERIANS.

The youth of the Church are emphatically the hope of the Church: and her strength and success, under God, mainly depend upon the character and spirit of those who, by baptism, are brought into her bosom, and whose instrumentality God designs to employ in her service. They cannot be too well-grounded in the principles of our holy religion, and of our apostolical order. Had the youth of our Church been thoroughly instructed in the doctrines of the Bible, we should not have witnessed that declension in correct principles, and that departure from "the faith once delivered to the saints," which, to an alarming extent, now marks the present state of the ——— Church in this country. If every pastor and session of a Church would see to it, that the ——— Catechism is faithfully and universally taught in their Sabbath Schools, and if they would from time to time explain it to the children of the congregations, they would discharge a duty of the highest and most sacred obligation. It would be well for every pastor and session to know what kind of instruction is given in their Sabbath Schools, lest it should be the case, that the pastor and Sabbath School teachers may be inculcating different and even opposite views. This creates confusion and unpleasant opposition. It lessens, in the estimation of the children, the instructions which they receive from the pulpit. It excites a spirit of controversy and disputation in those, who should in meekness receive instruction, sanctioned by the weekly and daily reiteration of the same, by the minister. Let there be "*unity of faith*," and there will be "*unity of spirit*." Let there be *purity* of faith, and there will be "*unity of spirit in the bond of* PEACE."

From the Presbyterian.

THE PRAYER OF FAITH.

From an evident misinterpretation of such Scriptures as the following—"All things whatsoever ye shall ask in prayer, believing, ye shall receive," &c., the most extravagant fancies are inculcated, sometimes, upon this subject. From the controversies which it has excited in some parts of New-York, and some of which we have read, we have reason to believe that the most unscriptural and dangerous notions are entertained by many on this subject. In the following extracts from an article which appeared in the New-York Evangelist of June 26th, entitled a "reply to Sylvanus," the doctrine is broadly stated, without any of those limitations which Scripture and a sound mind would suggest; a claim is laid to something like what some call the *inspiration of suggestion*, and the faith of the apostle Paul upon a certain occasion, and in manifest opposition to his own testimony, or rather the testimony of the Holy Ghost, is called into doubt.

"The doctrine, that God will give the very things we ask in Jesus' name,—will give the very thing, and all things which we ask in faith, is as plainly taught as any other doctrine in the Bible. The fact, that Jesus and his apostles have expressly taught this doctrine, is as evident as it is that there is such a book as the Bible; and as far as mere intellect is concerned, the doctrine is as easily understood as the simple fact that the sinner must be born again, or as the doctrine of the resurrection of the dead."

"I know that we who believe this doctrine are accused of praying in our own wisdom, and of setting up our own wisdom and will against the wisdom and will of God; but we deny the truth of the accusation. In the prayer of faith, we are so far from following our own wisdom, that we renounce it, and depend entirely on the wisdom, moving, and guidance, of the Holy Spirit. We throw ourselves entirely upon him, and pray thus, because the Spirit prays in us,—because the Spirit selects the subject of prayer for us, and teaches us how to pray for it. Thus we submit our wisdom, will, and soul, entirely to God, and are swallowed up in him. At the same time the Spirit works in us an unwavering faith,—an unshaken confidence that God will grant the very thing for which we pray."

"We are also referred for proof that the insinuation is true, to Paul's prayer, that the thorn in the flesh might be removed; which prayer was not granted; but this proves nothing in favor of the opinion of Sylvanus; for it is not proved, nor can it be proved, that Paul prayed in faith. All this is either begging the question, or running far away to evade the truth."

[Our readers will find no difficulty in observing the applicability of the following strictures to the extracts just quoted. We have, lying by us, a column or two upon the same subject, by a master pen of another country, which we shall shortly take occasion to submit to our readers.]

NEWSPAPER ESSAYISTS.

Permit me to add, Mr. Editor, that many of our newspaper essayists appear to write from the impulses of the *Cacoethes Scribendi*,—and, as is to be expected, they "turn aside to vain jangling, desiring to be teachers of the law,—understanding neither what they say, nor whereof they affirm." I have been struck with the absurdity of many propositions and suggestions, and the spirit of wanton and illiberal censoriousness, often most stupid and senseless, which some writers exhibit. There seem to be some men who lay themselves out as paragraph writers, who are ever stretching their thoughts to start some new idea, to propose some new scheme, and with little consideration, to attack practices which do not suit their tastes, and the reasons for which are unknown; and they pour forth their crude remarks through the press, a *rudis indigestaque molis*. There ought to be *some* investigation of the subjects which they propose to treat; and it would be well if they would spend a little "proportion of time in dressing up" their essays, so as to express *important* thoughts. And I think that this previous *expenditure* would save them the time of writing, and the guilt of wantonly censuring. If they would think before they speak, they would probably not speak at all; and the world would not be *much* less wise than it now is.—*N. Y. Evangelist.*

REVIVALS.

Is not a revival to be suspected, when we see it resulting from human machinery? By human machinery understanding such things as the following; drawing lines of distinction, in public, between the supposed regenerate and unregenerate, by placing them at opposite sides of a room, or any similar contrivance—by publicly selecting individuals by name to be prayed for—by exaggerating the state of excitement, with the view of affecting others—by meeting in dimly lighted rooms, with the view of working on the passions of nervous people more effectually, and things of a similar kind?

Is not that revival to be suspected, in which the spirit of proselyting is the most prominent spirit, and in which the desire to number high is so apparent, that *children* are admitted to the communion—in which adults are admitted in the heat of feeling, when no time has been afforded to test their sincerity—and other churches are improperly encroached upon, to increase the accession?—*The Presbyterian.*

COMMUNICATIONS.

For the Churchman.

Messrs. Editors,—The notice which is taken by the editor of the Recorder, of the few plain questions which, in a late number of your paper, I ventured to propose for the serious consideration of the members of our Church at large, is not such as their importance demands, nor (allow me to say,) such as in common courtesy I had a right to expect.

The Domestic and Foreign Missionary Society is constituted for the benefit of the Protestant Episcopal Church in these United States, and of such foreign lands as in the wisdom of the society may appear to open a door for the Gospel to be preached, where, before, Christ was not named, nor his Church known. Such a society, formed by the united intelligence and piety of our Church, must call forth the strong feelings of confidence and interest, which its high authority will naturally inspire. Its powerful influence in promoting the interests of religion, and the good of the Church, I believe no person can more fully allow, or be more devoutly thankful for, than myself; and, as I said in my communication, I will be ever found to rank myself among the foremost of its friends.—Yet I cannot in honesty, as its well-wisher, stand by and see any of its measures involving it in difficulties, and detracting from the great amount of usefulness it is so well calculated to accomplish, without one word of expostulation, or one effort to obtain a quietus, for fears, which I am sorry to say, the editor of the Recorder has not succeeded in endeavoring to allay. Instead of answering my questions, he expresses regret, that I should presume upon the least demur, as to a subject which, it is well known, divides the opinions of Churchmen; and he really writes as if it were a species of heresy, to question the policy of our mission to Greece. So insignificant does he consider my questions, that he says he "would not have noticed the communication, were it not for a material error in the statements, which we are astonished that the editors should have suffered to pass without correction." I thank you, Messrs. Editors, for having explained my meaning sufficiently, and for having shown up to view this, my "*gross* error." I am not contending now about niceties of chronology, nor have I any other thing in view, than to elicit the truth respecting this important subject. How long has the Rev. Mr. Robertson been engaged as a missionary to Greece? For from the date of his commission, he is clearly to be considered as "living *to*" the work of converting the Greeks, and whether he is engaged in preaching to American congregations, or collecting funds by travelling from city to city, the labors are devoted to Greece, and he considers himself essentially serving that cause. Has Mr. Robertson then been only *five months* engaged? But I am surely wrong in respect to the Rev. Mr. Hill. Well, Messrs. Editors, admit, for argument's sake, that I am in this "*gross error.*" Mr. Hill has been in Greece but five months, as the Recorder informs me—but Mr. Robertson, the editor will allow, has been a missionary to Greece, at least as long as I have said. Now, only inform me what has been done, besides collecting funds, presses, books, tracts, *et cetera?* I do wish this question fairly met, not for the sake of controversy, but for the sake of truth, for the good of the Church—that Churchmen may be fully persuaded that their contributions to this most expensive of their missions, are not like "pearls cast before swine," or, to use a more mild expression, are not in a great degree unavailable to the fulfilment of their pious intentions.

Messrs. Editors,—I have intended no reproach to our missionaries; and when I spoke of no sermons delivered, or converts made, it was not with a view to diminish the confidence which we must naturally feel in missionaries approved by the Domestic and Foreign Missionary Society of our Church—No! but it was to represent the Sisyphean nature of the work, to which they went so willingly and so zealously—it was to lament that their talents and zeal were not exerted in our own beloved country, where thousands and tens of thousands of our destitute countrymen, are calling to us for the Gospel.—To these cries, I know, we are not deaf—we have sent them some help.—But I ask—why, since these wants are so far from being supplied, must we send away our resources and our missionaries, to a people who already have the Gospel—have a priesthood and a Church—and who, far from asking for our interference, look with great jealousy upon foreigners, (a very natural thing,) and are utter strangers to our language and customs? Again I ask—why, admitting that the Greek Church thus needs our reforming efforts, do not the churches of the Pope *much more?* Messrs. Editors, with the very best and kindest feelings, and with the most undesigned sincerity, I wish the subject canvassed by some able and ready writer; who, in a spirit of love and candor, will condescend to inform my ignorance in these matters, and triumphantly vindicate the policy of our Church in these foreign missions. I will then be the first to abandon my gross errors, and heresy of opinion—I will then readily acknowledge the weakness of my fears, and the fallacy of my reasonings.—But really, in the mean time, I cannot be satisfied by being told that "we cannot reap the fruit until the seed has had full time to mature"—*when was it planted?*—"nor abandon it because it does not spring up in a night"—*a night longer, this, than those of Lapland!*

Whitgift.

For the Churchman.

Messrs. Editors,—I have noticed with satisfaction in two of your late numbers, that the merits of the Mission to Greece, under the patronage of the General Missionary Society, was undergoing a discussion, because, being an old friend to that Society, and cordially wishing success to all its objects and operations, I am anxious to have its affairs conducted with wisdom and prudence, and believe that no possible injury can arise from a careful investigation of its measures, and a friendly expression of opinion upon their expediency.

The question under discussion, if I rightly understand it, appears to be, whether the Mission to Greece, *under the existing circumstances of the Church*, is, or is not, a wise undertaking.—I confess, that for one, I have always had more than my doubts on this point; because I have thought that it could not strictly, or even fairly be considered a mission to the Heathen; and that with our slender resources, such a mission only, undeniably admitted, ought to be undertaken, while the demands of the utterly benighted portions of the earth, and the requirements for assistance in the domestic department were so pressing. Notwithstanding, I have never opposed or discouraged the prosecution of this object: on the contrary, I have afforded it some little pecuniary help, but upon the especial understanding, that certain portions of the Church, or individual Churches in every portion, were exceedingly anxious for its establishment, and prepared to furnish means for its prosecution and support. But a serious question has lately presented itself to my mind,—whether the requirements for this mission are not far beyond the *comparative* good it is likely to accomplish, and whether its special friends and supporters are competent to its maintenance, without a general call on the resources of the Church at large, to the prejudice of other objects,—and if so, whether it is not the dictate of sound wisdom to consider the subject a little more maturely, before any serious obstacle shall present, to hinder its further prosecution, or allow of its timely abandonment.

I would not, on any account, discourage this undertaking, so long as it finds friends in the Church, devoted to its special support; but if all the sums for Foreign Missions, or otherwise, remitted to the treasury of the Society, and not specifically appropriated by the donors, are to be absorbed in this wide gulf;—if the Church at large is to be called on for its support, and no *mission to the Heathen* undertaken, my original doubts as to its expediency, will be firmly established.

There was contributed for this mission in 1828–1829, after deducting one-fifth, reserved to the Permanent Fund,	$1,333 90
In 1829–1830, - - - - -	3,234 75
I have not the amount of 1830–1831, but it is known that the collections that year were very great, and may be taken at - - - - - -	3,431 35
	$8,000 00

I can easily be corrected if wrong in the last statement.*

Now it is understood, that the whole of this sum, and how much beside I cannot say, is expended, and $5,000 more required for the expenses of the current year, and that too, before any point of importance is attained.

The question is not, could the mission have been established at less expense, or has any thing been wastefully expended; but can the Church in these United States, with such pressing demands for, and need of help, in her own new territories, and such slender resources, afford so great an expenditure, in so short a time, for *two Missionaries only*, with such distant prospects of advantage, *to any foreign undertaking whatsoever*.

To the best of my recollection, the English Church Missionary Society allow their missionaries abroad, £150 sterling annually; and the Board of Foreign Missions in this country, about $700. Now if our missionaries cannot be supported at the same rate, or thereabouts, ought they to be sent out to stations where, certainly, the hearts of the great body of the Church do not accompany them. Only reflect for a moment, how much positive, *permanent* good, $13,000 [$15,000] expended in our own western country, by the employment of missionaries there, would have effected: and though no comparison is to be drawn between the condition of our countrymen there, and that of the inhabitants of Greece, is it not, at best, in hundreds of instances, sufficiently destitute to absorb most of our sympathies, and more than all, of our resources.

I write under the best possible state of feeling and respect for the General Missionary Society. I heartily wish well to all its originally contemplated designs. I am decidedly friendly to attempting the conversion of some part of the Heathen world by our Church; but feeling the poverty of our resources, and desirous of seeing them applied to the best possible advantage, I cannot advocate the further prosecution of the enterprise to Greece, if I am correct in my estimate of its actual and prospective expense.

A Friend of the Society.

* [The amount received on account of the Greek Mission, from May 12, 1830, to May 10, 1831, is reported as $5,356 59; increasing the total expenditure assumed by our correspondent to $9,925 24,—little short of TEN THOUSAND DOLLARS.—*Eds. Churchman.*]

To the Editors of the Churchman.

Gentlemen,—The publication of the "Report of the Directors of the Church Scholarship Society," which was "presented at the annual meeting, held in Christ Church, Hartford, Conn., on the evening of the 4th of August, 1831," has induced me to request of you the favor to publish, at your earliest convenience, the following communication.

That Report declares, that there is a great and increasing demand in our country for ordained clergymen;—"that millions in our own republic are unprovided with the means of Christian instruction;—that the present provisions for bringing forward young men to the work of the ministry, are altogether inadequate;—that no causes are yet in operation, by which their number is likely to be increased to the required extent;—that there is scarcely a diocese along the whole range of states bordering on the Atlantic, where, from a variety of causes the Church is best supplied, in which there are not congregations destitute of the ministrations of a pastor;—that the Executive Committee of the Missionary Society in Virginia, state, 'had we the means and ministers, we are confident that *one hundred clergymen* might find ample fields of useful labor within the limits of our diocese;'—that in Pennsylvania twenty clergymen are wanted;—that in Connecticut, which is as well provided as any, twelve could find occupation;—that 'of the wants of the Church in the Eastern Diocese, in that of New-York, and in those further south, this Board are in possession of no certain information;' but that 'in every Episcopal Address, in every Report on the state of the Church, in every Missionary document, this feature in our ecclesiastical affairs—the scarcity of ministers—is the most painfully prominent one;'—that the reiterated calls from the broad valley of the Mississippi are—Send us more heralds of the Cross,—send them by hundreds,—occupy our fields, which are ripe for the harvest;—that it is the opinion of the Board, 'that were the present number of parochial clergymen doubled, they would all find employment in the course of a year or two; and that the annual addition of one hundred would not for some years, be more than adequate to the necessity;'—that 'it is known to this Board, that a gentlemen late from Cincinnati is commissioned to engage twelve clergymen for service in the immediate neighborhood of that city, and to give assurance of an adequate support for each,'—and that he will probably return without one. The Report further states, that, 'On examining the annual lists of the Episcopal clergy for the last fourteen years, it appears that the *ratio* of increase has been, on the whole, growing less and less. During the last seven years, the additions to the clergy have been 150; and during the seven preceding years, the additions were also 150; that is, while from 1817 to 1824, the *ratio* of increase on the whole number of clergy was a little more than *seven* per cent.,—that from 1824 to 1831, was a little more than *four and a half per cent.*' 'The average addition of between 21 and 22 to the clerical body annually, which for fourteen years past, has been *all* the increase of which we can boast—will not soon replenish the field with laborers. The present number is 534, the increase last year having been but six!'"

I have stated, gentlemen, some of the facts contained in this Report, in order to show the importance of the subject, to which I would now call the attention of those who take an interest in these matters. *The substance of what I wish to show is, that a very considerable supply of young men, who, in one year after their arrival in this country, may be admitted to orders in our Church, can be obtained.* Much, very much, should I prefer supplying the Church with our own countrymen; and the present exertions of our Education Societies for that object, ought to be liberally encouraged by every Churchman. But to meet the *immediate* call, we must obtain them elsewhere, or leave the present fields, now open to the laborers, unimproved, or improved by other denominations of Christians.

Before I left home for Europe, in the Spring of 1830, the deplorable want of clergymen in our Church, and our gloomy prospects for the future in this respect, was the subject of earnest conversation between a most respectable layman of this city and myself.

He expressed his wish to ascertain whether something could not be done toward obtaining clergymen from Great Britain. The suggestion struck my mind with great force, as the very thing to be tried; and immediately upon our arrival in London, I proceeded to act upon it. The fact that I had just left a mission through our western and south-western states, opened to me the doors and the ears of some of the most zealous and public spirited members of the Church of England, and afforded me every desirable facility in prosecuting my inquiries. Among the persons whose acquaintance and advice I considered myself as most fortunate in being able to obtain, were the following:—Wm. Wilberforce, Esq., the Lord Bishops of Winchester and Chester, Sir Robert Harry Inglis, M. P., from Oxford, Sir Thomas Dyke Acland, M. P., from Devonshire, I. S. Harford, Esq., of Balize Castle, the Rev. Dr. Dealtry, Rector of Clapham, &c., the Rev. Robert Marriott, Rector of Cotesbatch, Leicestershire, Sir Henry Verney, and George W. Marriott, Esq. I trust these excellent persons will excuse my using their names, when they consider that it is of great importance to my present object, which they cordially approved and encouraged, that the Episcopal public of this country should know the high authority I had for the opinions I have formed.

It was thought the thing was feasible, and in order to call attention to it, the Bishop of Chester, (Dr. John Bird Sumner, whose praise is in all the Churches,) advised me to address a letter to the editor of the Christian Observer. I did so, and sent it, with a note from the Bishop to the Editor, recommending its publication. The Rev. Mr. Wilks, however, declined publishing the letter, on the ground that much injury was supposed to have been done to the Church in this country, and much jealousy excited against it, by injudicious attempts in England to assist it.* This plan not succeeding, I concluded, after taking the best advice which I could obtain, and with mature deliberation, to publish a sermon I had preached when on the missionary tour to the great South-west, for the purpose of introducing my main object by the following "Preface," which I send to be published with this. It is proper to state, that I have said, in the beginning, through inadvertence, that my appointment was made by "the Board of Directors;" it should have been, "by the Executive Committee," &c.: and that I misunderstood an estimable friend, then the Secretary of the Society, in supposing from what he said to me, that I had been invited to preach the Annual Missionary Sermon before the Board.

The "Preface" was as follows:

The author of the following discourse was appointed, in September last, by the directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, to accompany the Bishop of Connecticut, the Right Rev. Thomas Church Brownell, D. D., on a missionary tour through the western and south-western states. The object of the Bishop and of the Society, was an episcopal survey of an extensive country, a great part of which had never before been visited by a Protestant Bishop. We left the city of New-York in November, 1829, crossed the Alleghany Mountains to Pittsburgh, and passed down, by steam boats, the Ohio and Missisippi rivers to New Orleans, stopping at the points of greatest interest, and visiting the interior of several states. From New Orleans we used the same mode of conveyance to Mobile, by way of Lake Ponchartain and Pascagula Bay, went up the Alabama river to Montgomery, and passed through the nation of Creek Indians to Augusta in Georgia. From Augusta we visited Savannah, and returned to New-York through the Atlantic States, early in the spring, having made a tour of about six thousand miles Most of the principal towns on the route were visited and the incidents connected with the performance of episcopal duties by the Bishop, were in many cases deeply interesting. In one instance, a father and seven of his children grown up to man's estate, received at the same time the holy rite of confirmation.

The following discourse was delivered chiefly for the purposes of calling the attention of the members of our Church to the mision, and of increasing the funds of the Society. It ought, however, to be stated, that the conviction produced by what we heard and saw, was, that money was *not* so much wanted as clergymen. The cry was, "*Send us young, active, intelligent, efficient, pious, devoted clergymen.* We can provide for their maintainance:—the Church is gaining in the opinions and affections of the people. Send us clergymen." The Bishop frequently said, "We must have more clergymen. We must turn our efforts and means toward the education of pious young men for the ministry." He has returned to his diocese, and to the flourishing College at Hartford, under his charge, resolved to devote much of his thought, time, and influence to this object. The writer was invited to preach the annual sermon before the General Episcopal Missionary Society of Philadelphia, and had intended, on that occasion, to bring the subject before the Episcopal public, both from the pulpit and by the press. But being unexpectedly induced to visit Europe before the time appointed for the sermon, it has occurred to him that the subject may excite an interest in our mother Church—that there may be young men in England, already devoted, or about to be devoted, to the cause of souls, who, if not for the whole of their lives, yet for a time, may be willing to preach Jesus Christ, and him crucified, to the increasing thousands in the western and south-western States of the American Union, and to administer the ordinances of our primitive Church to multitudes (many of them from England and Ireland,) famishing for the bread of life, and thirsting for the waters of salvation, in the extensive valley of the Mississippi. Let them cast their eyes on the map of the United States, and survey the bounds of the great valleys of the Mississippi basin, extending from the Alleghany Ridge to the Rocky Mountains, from east to west, and from the great lakes on the north to the Gulf of Mexico on the south, forming a total area of one million and ninety-nine thousand square miles. (See Darby's United States, p. 297.) There some of the nations of Europe might sit down in plenty and comfort; there a population of millions will rise for good or evil, as the Gospel shall or shall not be preached to them. May I be permitted to say, without presumption, to the venerated and right reverend fathers of the Church of England, and to my brethren of the clergy, Look at a population west of the Alleghanies, that in forty years has, from a few hunters, grown up to three millions of people; and send us aid—not money, but men—to enlarge the bounds of the Church in the United States, planted (it is an interesting fact) by the first missionary efforts of England. At least examine the subject,—give us a candid hearing. It may be of vast importance to the whole civilized world to link the sympathies, and affections, and gratitude of a mighty people yet to rise,—(the population of the United States amounts, at this moment, to thirteen millions speaking the English language)—to the British Empire, not merely by the ties of political amity, but by the holier bond of a common faith, and, so far as its spiritual character is concerned—for there is no other connexion—of a common Church.

It becomes the writer to state, that he offers these suggestions entirely from himself; and that no individuals, society, or body of men, are responsible for them.

I left five hundred copies of this Preface and the Sermon, at the disposal of Mr. G. W. Marriott, who kindly undertook to see that they were distributed in the proper directions. Since I returned, I have received, among others, the following letters on the subject; and I now lay them before the Episcopal public, because I consider the matter of *vast importance* to the interests of our Church, and because I can, by no other method, so conveniently call attention to the consideration of it. If I have erred in publishing these letters without the especial permission of the writers, I am sure they will excuse me when they consider the nature of the subject, and my motive. Perhaps I ought to state, that the Lord Bishop of Chester informed me, there were *a great many* young men in his diocese, who, from the want of a title for orders in England, would gladly enter the immense field of clerical usefulness which I supposed to be open in our Church; and that they would consider one hundred pounds sterling per annum, (when the comparative cheapness of living in our country is taken into view, this is equal to at least two hundred pounds in England,) a sufficient remuneration. He advised me, in a note dated the 25th June, 1830, to so arrange my publication, "that the drift of the letter to show *where an opening for ministerial usefulness exists*, may more clearly appear, being separate from all extraneous matter." I stated, when conversing with him on this subject, in answer to his inquiries, that the young men might be employed as classical instructers in academies, and as tutors in colleges and private familes, during the year they must necessarily, in accordance with the Canon, spend in this country before they can be ordained.

* In a note to me, dated June 26, 1830, Mr. Wilks says,—"My heart is warmly engaged in the cause of your rising Church."

Extracts of Correspondence.

From G. W. Marriot, Esq., 32 *Queen's Square, Bloomsbury, London.*

Aberystwith, 2d *Oct.* 1830.

"My Dear Sir,—I wish this letter may reach you before your departure to America.—I have heard of you at Blaise-Castle, but one thing I there heard made me fear you and Mr. Goodhue would *not* be at Cotesbatch, which I greatly wished, and my brother, if possible, still more.

"I have not been wholly inactive in your service. At Bath, I held communications with my namesake, the Rev. Harvey M., an active and efficient clergyman, and it was settled between us, that I should send him some copies of the sermon, and leave a copy of the extract of your letter to the Bishop of Chester. At Clifton I communicated my narrative to Mrs. H. More, who seemed warmly interested in the welfare of American Episcopacy, and called on the Vicar, Mr. Hensman, without finding him. Mr. H. M. will confer with him, he being a very valuable and devoted clergyman. At Monmouth we spent two days with Mr. Tyler, Rector of St. Giles's, London, and late tutor of Oriel College, Oxford. He was extremely taken with the object of your mission, as regards England as well as America, and begged me to make it known to the University of Oxford.—This I accordingly did, notifying *his* wish on the subject, by a letter to Dr. Macbride, principal of Magdalen-Hall, (who was a zealous friend to Bishop Chase's mission,) and to the Bishop of Llandaff, who was many years Provost of Oriel, and is still much connected with the University. To each of these the extract of your letter was communicated. The Bishop of Salisbury writes to me in full approbation of your mission, and expresses a great wish to see you.

"In South Wales, I communicated the sermon and extract of letter to the Archdeacons of Caermarthen and Brecon, and to the Principal and Vice-Principal of St. David's College, an institution which is very likely to supply some valuable ministers to America, the education being very sound and excellent, and the titles for orders too few. I wrote to Mr. Hatchard to send 20 copies of the sermon to Dr. Macbride, and I have no doubt of his making a judicious distribution of them.

"I have still some active and efficient men to see before I return to my winter quarters in London, and I shall not forget your business. I think I shall have entailed upon you some correspondents. It will be ever a true source of satisfaction to my mind, to have endeavored to forward any scheme for the furtherance of the infant Church in America."

From a candidate for holy orders, in South Wales.

———, *March 19th*, 1831.

Rev. Sir,—Having in my youth manifested a strong desire to enter the Church, I was put in one of the Licensed Grammar Schools in this Diocese, and supported there during the period required by the then existing regulations for the qualification of candidates for holy orders, but, at the expiration of that time, the regulations made at the completion of St. David's College in this Diocese, rendered me uneligible for holy orders, without entering the said college; and it being still my anxious desire to be admitted into the Church, and to become instrumental in promoting the glory of God in the salvation of sinners, my friends, who are respectable clergymen, have introduced my case to the notice of George Wharton Marriott, Esq., Chancellor of this Diocese, who, on their testimony, will gladly accredit me to Bishop Chase.

Not knowing the particulars, I have been directed to ascertain from you, if Bishop Chase will, on my arrival, admit me to holy orders, on the testimony of those clergymen and Chancellor Marriott, and appoint me to officiate within his Diocese? What provision would be made for my maintenance? What sum would be sufficient to defray the expenses of the voyage and journey to the state of Ohio? and if there is a society, or any other resource, from which I may derive assistance under the foregoing circumstances?

Having thus laid before you my views, I have only to conclude in requesting from you every other information you may deem necessary for a person in my situation.

From the Rev. Dr. Dealtry, Rector of Clapham, &c., dated 2d May, 1831.

"Although the plan of carrying off some of our young people for ministrations in America, appears, for the present, to have failed, I trust that the interesting tracts of newly-peopled country, which you pointed out to me on my map, will not be left without suitable provision. I understand from the Bishop of Winchester, that he found your card at Farnham Castle; he expressed great regret that he was not at home."

From Rev. Lewis Evans.

"*Llanfihangel Vicarage, May* 30, 1831.

"Rev. Sir—The Rev. Alfred Olivant, Vice-principal of St. David's College, once conversed with me, and afterward communicated to me by letter a short account of your missionary tour through the western part of North America, in company with Dr. Brownell, Bishop of Connecticut, in the year 1829, where, by your account, there seems to be a great scarcity of clergymen episcopally ordained, and likewise of young men ready to be ordained, where such are in great request.

"Several young persons of my acquaintance, upon hearing of these communications, called upon me and pressed me to write to you for further information on this very interesting subject. While complying with their wishes I deem it necessary to inform you in the first instance, that these young men received their classical education in an old established grammar school in this diocese of St. David's, from whence candidates for Holy Orders were admitted annually to be ministers of the Established Church—and from whence, and from other schools, similarly licensed, the major part of the incumbents and curates of the present day, in this extensive diocese, have been ordained.

"These young students now alluded to, fully intending to tread in the steps of their predecessors in the ministry, were preparing themselves in classical knowledge and theology accordingly, but were checked in their proceedings by the late regulations of the said College established a few years ago, which require four years' residence, and which thereby totally exclude them from taking Holy Orders in our Church, as they and their friends originally intended. Now most of these students consider themselves too far advanced in years to enter themselves at Oxford, Cambridge, Trinity College, Dublin, or St. David's College, in New South Wales, and to wait four years longer; and indeed the others have not the means to defray the expenses required for that period, although they all may wish to be blessed with such advantages.

[Here follow the names and ages of eight young men—three aged 30, five 23–24.]

"Some of them are well qualified to teach the higher classics, and all are capable of initiating children in Latin and Greek, for they are well grounded in grammar, and have spent some years in that employment. I trust none of them are deficient in biblical knowledge and in the principles of our holy religion, which is the chief of all knowledge—useful for time and eternity. Whilst observing their moral conduct for years past, and during repeated conversations with them lately, I can assure you, that most of them have given signs and assurances of their readiness to devote their time and talents to the glory of God and for the benefit of their fellow-creatures; yea, are willing to undergo some hardships and suffer many deprivations in the sacred cause, provided they can be usefully and advantageously employed abroad for some years, and perhaps for life.

"Finding that letters of inquiry are to be addressed to you, may I beg to be informed what sort of certificates for young men will be required, and by whom are they to be certified as fit to be employed? Can there be any pecuniary aid given toward defraying their expenses, &c.? Will some person of respectability guarantee that their services will be accepted and that an adequate provision will be made on the arrival of such young persons who may be induced to leave their homes and quit the land of their nativity for a foreign country, provided they conduct themselves faithfully in their respective situations; and above all, what certainty, *deo volente*, may they have of being soon admitted into Holy Orders?"

To G. W. Marriott, Esq., from a Candidate for Orders.

"*Pembrokeshire, April* 29, 1830.

"Sir—I wish I could obtain the favor of your attention to my case. I am the son of a farmer, in the parish of Neven, Pembrokeshire, and am now about thirty years of age. In the year 1820, having previously received the usual course of instruction at country schools, and having for a long period felt a great inclination to qualify myself for the clerical profession, I entered at Cardigan School, which was at that time one of the schools licensed by the Bishop of St. David's, to educate for the ministry of the Established Church, young men whose circumstances precluded them from the advantages of an university education. I have reason to believe that my progress in my studies was not discreditable. In the year 1827, I obtained a title for orders, but the Bishop of St. David's declined to give me ordination on account of a few months being deficient in the term of seven years, which according to the Bishop's rules, was the requisite period of a clerical education at one of his licensed schools. Before I could obtain another title, the Bishop published a regulation which was fatal to my views, namely, that no one would in future be admitted as a candidate for orders unless he was a graduate of one of the Universities, or had spent four years at St. David's College, Lampeter.

My father has a family of ten children dependent upon him, and in consequence of the reduced value of agricultural produce he is entirely unable to support me at St. David's College. In this dilemma I wrote to Essex Bowen, Esq., late of Castlegorfod, to solicit his interest to get me ordained by the Bishop of Ohio. Mr. Bowen consulted the Rev. Mr. Prichett, of the Charter House, on the subject. The following is an extract from Mr. Prichett's answer: '*Not knowing any one but Lord Bexley who takes an interest in the Episcopal Church of Ohio, I wrote to his Lordship, who refers me to G. Marriott, Esq., of Queen-square, Bloomsbury. As my interference would not recommend any one to G. Marriott, Esq., would not your friend do best* by writing to him direct?' This must plead my apology for addressing you and *earnestly soliciting* your interest with the Bishop of Ohio in my favor. If the Bishop of Ohio will ordain me and appoint me to any situation in his diocese, I will use my utmost endeavors to fill the situation with fidelity.

Certificate of the Candidate's Rector, to Mr. Marriott.

"Dear Sir,——— ——— having been my pupil when I had the management of Cardigan School, I am able to certify the truth of the above statement. At the same time I have much pleasure in bearing testimony to his moral and religious character. His manners, which are not altogether free from rusticity, would not be considered particularly adapted for polished society; but he is possessed of *eminent piety*, is well versed in the Scriptures, is warmly attached to the discipline and doctrines of the Church of England, and I have no doubt if you would have the goodness to favor him with your patronage, that he would evince the greatest zeal and diligence in the discharge of the duties of any situation which you may procure for him."

I have also received a letter from the Rev. Jonah Owen, which I sent to Bishop Brownell. Mr. Owen writes that he is head master of the Grammar School of St. David's, and is in priest's orders. His address is—"St. Davids', Haverfordwest, Pembrokeshire, England." The following is an extract from his letter:

"What provision will be made for me after I have reached my destination? What assurances are given that such provision will be made? Who is to support me during the voyage, and between the time of my landing and that of reaching my destination? I shall also be very thankful if you will be kind enough to direct me how to act, by stating the preparation you consider necessary for my voyage and residence in America."

I have also received, within a few days, a letter from Mr. Joseph Wright, not yet ordained, who states that he and a clergyman, his friend, desire to come to this country. He states that he is a graduate of Trinity College, Dublin, and gives his address, "J. Wright, Rev. Thos. Gannon, Fellow Trinity College, Dublin."

On the strength of some of the foregoing letters, I wrote to the Bishops of the Protestant Episcopal Church in Connecticut and Ohio, that I might be advised how to answer them. As yet, however, I have received no decided advice; and as I have now done as much as I deem expedient for a private individual, I lay the matter before the friends of the Church. If it is thought to be of importance, it will receive due attention: if not so considered, it can rest where it is.

Before I conclude, however, I am constrained again to express my deep conviction of the *great importance of the subject.* I firmly believe, that if we could obtain a sufficient number of clergymen, such as I have described in the Preface, our Church would, indeed, under the divine blessing, arouse herself, and listen to the animating call of the prophet—"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords and strengthen thy stakes."

I am, gentlemen, very sincerely and respectfully Yours,

Wm. Richmond,
Rector of St. Michael's, St. James', and St. Mary's, New-York.

Bloomingdale, 22d Oct., 1831.

THE CHURCHMAN.
SATURDAY, NOVEMBER 5, 1831.

Correction.—The Treasurer of the Green Bay Mission Fund requests us to say, that the word "*trustee*" was erroneously substituted for that of "*Treasurer*" in his last acknowledgment; and that the words "Rev. *Wm.* Cadle," should have been "Rev. *Mr.* Cadle."

The box of clothing mentioned in our article as given by the ladies "of a *parish* in this city," was so: but they belonged to the two *congregations* of St. Paul's Chapel, and St. John's Chapel, assisted, as we have just learned, by a few ladies of St. Luke's Church. Their gift had been acknowledged by Mr. Swords, in the Churchman of the 8th ult.

GREEN BAY MISSION.

A meeting of persons friendly to the Green Bay Mission of the General Domestic and Foreign Missionary Society of the Protestant Episcopal Church convened in Christ Church on Monday evening, October 31st, agreeably to an invitation of the Board of Agents for the Green Bay Mission, read from the desks of the parish churches on the preceding Sunday. Present—the Right Rev. the Bishop of the Diocese, nearly all the Parochial Clergy of the city, and a considerable number of individuals from different congregations.

The meeting was opened with prayer by the Right Rev. the Bishop, who stated briefly the object for which it had been summoned.

The Rev. Dr. Montgomery, of Philadelphia, who had been deputed by the Executive Committee of the Domestic and Foreign Missionary Society of our Church as a special agent in behalf of the Green Bay Mission, then addressed the meeting in explanation of the object of his agency. He detailed the pressing necessities of

the Society at the present juncture, reminding the Episcopalians of this city of the special obligations which rested upon *them*, in virtue of assurances of support already and repeatedly received from this Diocese. The Rev. gentleman gave at large a highly interesting statement of the progress and flourishing condition of the Mission, concluding with an appeal to the meeting for that immediate aid indispensable to its being sustained.

The Treasurer of the Board of Agents for the Mission, appointed to receive contributions from this Diocese, stated the amount already received by him, in reply to inquiries by the Rev. Dr. Lyell.

The Rev. Dr. Milnor addressed the meeting, impressively presenting the duty of sustaining the Missions, generally, of the Domestic and Foreign Missionary Society of our Church; he lamented the want of a proper Missionary spirit in our Church; and dwelt with much earnestness upon the claims of the Green Bay Mission, the spiritual wants of the aborigines of our country, and the obligations which rested upon us to send Missionaries among them; proposing, in conclusion, the following resolution, which was adopted, unanimously.

Resolved, That this meeting cordially approve of the proceedings of a similar one in the beginning of April last, in relation to the Green Bay Mission: and recognising the obligations incurred by taking the same under the especial protection and permanent patronage of this Diocese, we pledge ourselves to use our best efforts to fulfil them.

The Rev. Mr. Richmond, in the course of animated remarks which were felt to be peculiarly apposite and happy, alluded to the engagement which had been entered into for the support of the Mission, and urged the necessity of immediate measures to obtain the funds which are now, and may hereafter be required, effectually to sustain it. Having presented the claims of those for whose benefit the mission was projected on our care and bounty, as citizens and Churchmen, the Rev. gentleman proposed the following Resolution, which was adopted, unanimously.

Resolved, That at the present juncture, when the expenses incident to the establishment of this Mission upon an adequate scale, are necessarily large; extraordinary exertions are required to redeem the engagements we have assumed: and those exertions we hereby promise to make.

The Reverend mover of the last resolution thereupon pledged himself to procure from the congregations under his pastoral care, to be immediately paid into the Treasury of the Society,	$100
The Rev. Dr. Milnor made a similar pledge to furnish from his congregation,	300
The Rev. Mr. Whittingham, after alluding briefly to what the congregation of St. Luke's Church has already contributed toward this object, gave a similar pledge to procure from them an additional sum of	150
The Rev. Dr. Lyell, after a few remarks, gave a similar pledge for Christ Church, for	200
Mr. Floyd Smith made a few remarks in favor of the Mission, and approbatory of the course adopted by the Rev. gentlemen, in pledging their respective congregations.	
The Rev. Dr. Wainwright, after a few remarks, gave a like pledge for	500
Mr. Isaac Lawrence, of St. Thomas' Church, pledged himself to pay	100
and in behalf of Mr. Silas E. Burrows, gave the like pledge for	50
At the suggestion of two of the members of the Vestry of St. Thomas' Church, the Rev. Dr. Wainwright gave the like pledge for that Church, for	300
The Rev. Mr. Bayard gave the like pledge for the congregation of St. Clement's Church, for	50
and handed in, from a lady present,	3
Mr. D. A. Cushman, of St. Luke's Church, pledged himself to pay	100
Mr. Charles Keeler pledged himself to raise from members of the Parish of Trinity Church,	500
The Rev. Mr. Eastburn gave a similar pledge in behalf of the congregation of the Church of the Ascension, for	150
James M. Pendleton, M. D., of Trinity Church, pledged himself to pay	100
The Rev. Mr. Schroeder pledged himself, (the like sum to be paid annually for four successive years,) for	20
The Rev. Mr. Breintnall gave a similar pledge for	20
The Rev. Mr. Whittingham gave a similar pledge, for $20, to be contributed for five successive years.	
The Rev. Dr. Creighton pledged himself to pay	100
Mrs. A. C. Lee paid	4
Mr. Wm. Hinton paid	3
The Right Rev. Dr. Onderdonk pledged himself (the like sum annually for four successive years;) for	20
Mr. Cornelius Oakley, of St. Luke's congregation, pledged himself for	50
Cash,	1
Cash from the gallery, by a person unknown,	5
	$2826

Resolved, That the proceedings be published in the Churchman.

After singing the last verse of the ninetieth Psalm, with the Gloria Patri, the Right Rev. Bishop of the Diocese pronounced the benediction, and the meeting was adjourned.

B. L. Woolley, *Secretary*.

City Mission.—Seldom has the short interval of a week given so much cause to New-York Churchmen for humble gratitude to Him who 'turneth the hearts of men whithersoever He will,' as that just past. The proceedings immediately above, bear testimony how nobly the engagement of our Diocese to support the Green Bay Mission has been sustained, in the hour of emergency;—and we have to gladden the hearts of our brethren with intelligence neither less unexpected nor less gratifying, concerning the newly established, but every where commended "City Mission." The long-wished-for Free Church—*free*, in the strictest sense of the expression, that whosoever will, may worship God, under an apostolic ministry, and with our primitive usages—is at length attained.

The *Executive Committee* of the "City Mission," at their first meeting, nominated the Rev. Benjamin C. Cutler, late of Leesburg, Va., and formerly of Quincy, Mass., the first missionary of the society. That his labors will be faithful, and his zeal in the discharge of his high trust, untiring, those who know this gentleman may well anticipate. May the blessing of his Master be upon him, and crown his efforts with much fruit!

As a place of worship in which he may officiate, the church edifice in Vandewater St., lately occupied as an Independent Presbyterian Chapel, has been purchased, is now undergoing the few alterations necessary to fit it for our mode of worship, and is expected to be ready for consecration in eight or ten days. The purchase was made with the sanction of several eminent capitalists and excellent judges of property, who pronounce the terms to be highly advantageous to the Society; and it was under the assurance of support in their fulfilment from several of its warmest and ablest friends, that the Executive Committee acted.

The Mission Church is well known as a spacious and convenient building, situated in a portion of the city perhaps offering, of all others, the most eligible sphere for the operations of the Society. The church contains 200 pews, (60 in two roomy galleries) which will conveniently accommodate 1000 persons. The basement story comprises four large rooms for Sunday School meetings, lectures, Bible classes, &c. The site is in the midst of a densely populated section, inhabited chiefly by mechanics and small tradesmen. It is near, and very convenient of access to the wharves, and seamen's boarding houses so thickly set along Cherry and Water streets, from New to Burling Slips. One gallery, it is understood, will be set apart for the especial use of sea-faring men. Their general attachment to the forms of the Episcopal Church is well known—now, 'what hinders,' that they should not worship God in the way of their choice?—It is highly gratifying to state, that gentlemen have already offered their services to conduct Sunday Schools in connexion with the "Mission Church," and that there is every prospect that all the modes of usefulness practised in every well-organized parish, will be put in immediate and efficient operation. Most signally has our kind Father blessed the incipient stages of these measures for the advancement of His glory!—May they ever be conducted in that spirit of humble faith and fervent charity, to which He has promised, and will most surely grant, his approving smile!

The Mission to Greece.—On this subject, two communications of considerable interest will be found upon our second page. "Whitgift," in our judgment, successfully vindicates himself from the imputation of *hostility* to the measures of our General Missionary Society; and his request for satisfaction as to their expediency, deserves respectful attention. The tendency of the article by "A Friend of the Society" is more directly to the point. We confess, we do not see how it can be well refuted. We know the source whence it comes,—a layman, who has given not only generously, but nobly, to almost all the charitable institutions of our Church, and has ever made the Missionary Society the especial object of his bounty;—nor only so, but has manifested the warmest zeal, in every way in which that zeal could be manifested, in behalf of *foreign* missions. From such an individual, the statements made in his communication, and the inferences based upon them, come with peculiar claims to deference.

New-York Protestant Episcopal Missionary Society.—This Society has reached its fifteenth anniversary. It was instituted for the purpose of raising funds for the support of the Missionaries in our own state, appointed by the Committee of the Convention of the Diocese to whom the Missionary operations of the Diocese, without the city of New-York, are exclusively intrusted. The number of Missionaries to whose support this institution now contributes, is, we believe, 43.

The Report of the Board of Managers will be found on our last page to-day. A condensed view of the Treasurer's Report, exhibits the following summary of the state of the finances of the Society:—

Disposable Fund.

	1830.	1831.
Receipts from Auxiliaries,	$2286 92	$1679 16
Donations, - - - - - -		310 00
Collections in City Churches, - -		971 87
Received from Subscribers, (due $18,)		248 50
Balance on hand at the commencement of the year, - - - - -		901 61
Total receipts to the credit of the disposable fund in past year, - -		$4111 14

Paid from Disposable Fund.

To the Committee for Propagating the Gospel, appointed by the Convention, - - - - -	$3000 00	
For contingent expenses,	257 32	$3257 32
Balance in Treasury, - - - -		$853 82

Permanent Fund.

Amount at date of last report, (1830,)	$2893 79
Donations, &c, received in past year, and interest on the fund, - - -	605 00
Present amount, - - - - -	$3498 79

All Classes of the Wicked.—The last number of the New-York Evangelist has the following remarks:—

"The opposition to revivals is evidently gaining strength and virulence. All classes of the wicked are uniting their influence. The similarity of language, sentiment, and manner, adopted by High Churchmen, Antinomians, Unitarians, Universalists, and Infidels, is very remarkable."

Our readers may not be aware that the honorable designation bestowed on us in this paragraph is shared by the "Presbyterian," published at Philadelphia, whose Editor has dared, the Evangelist's rebukes notwithstanding, to question the tendency of part of the system to which this extract relates.

Perhaps the "Association of Gentlemen" who conduct the Evangelist, may, upon reflection, perceive, what the public need not be told, that the collocation of their brethren with "all classes of the wicked," in the sentence quoted, has not elevated its authors on the scale either of generous fairness, or gentlemanly decorum. As for the "charity," which "hopeth all things," and the "courteousness" which an apostle once recommended—they seem to be out of the question.

Church and State.—It seems that the American Sunday School Union has taken the alarm at the outcry excited by its ill-concealed manœuvres to obtain a despotic influence over the nation, by the instrumentality of education. There is something not a little amusing in the clever *ruse* by which the institution designs to shift off this load of obloquy. It will hire some able pen to expose the evils of a measure which it never *dare*, and never *could*, if it dared, attempt,—and the easy public will be gulled into a belief, that this is a practical refutation of the serious, and *toto cœlo* different charge preferred against the all-grasping A. S. S. U.!! In the meanwhile, we should be glad to know how the publication of *political treatises* comports with the honest appropriation of funds collected for the support of Sunday Schools? Certainly no Lyncean vision is necessary to discern that the interest, not of *Sunday Schools*, but of the *American* Sunday School *Union*, is the cherished object on which the large sums daily raised, and the labors of fifty missionaries, are expended!

Church and State.—The Committee of the American Sunday School Union have offered a premium of $100, in addition to suitable compensation, for an approved and original work on the principles of the Constitution of the United States, particularly in reference to the separation of civil from ecclesiastical power, and *showing the evils* of their union. The size of the work is submitted to the judgment of the author. It should not exceed 200 pages 18mo.

We think that the cry of danger of uniting Church and State, which has been raised against this institution, must now cease.—*New-York Observer.*

Council of Eliberis.—We copy the following article from "The Presbyterian"; but, as that paper gives no authority, are unable to determine to what degree of credit it may be entitled. *If genuine*, the discovery is one of no little interest,—but more than one instance of forged documents and inscriptions manufactured in Spain, attested, too, like the present, by high authority, already stand on record.

Curious Discovery.—In digging among the ruins of an ancient temple, discovered a short time ago in that quarter of the city of Grenada, in Spain, called Albaycin, several stones and plates of lead were found with inscriptions, importing that the original Acts of the Council held in 304 at Illiberis, or Elvia, were deposited near that place; upon which they continued digging, and on the 2d of last month, to their great satisfaction, found in a neat stone chest, which shut very close, the acts they sought for. They are engraved on several plates of lead, in Gothic characters, and signed "Peter, Priest and Secretary to the Council of Illiberis," and are actually translating into Spanish. This discovery is attested by the President of the Audience, the Archbishop, and heads of all the colleges of the city, who were present.

Diocese of Ohio.—The Journal of the Convention of this Diocese, held on the 7th of September last, and the three following days, has just reached us. The thing is shamefully printed—every page has a column of errata.—Bretheren—damand—existance—Epsicopal—are instances. So much for the typography.

We give on our last page the few sentences of the Bishop's address which relate to his *Episcopal acts*.

The number of organized parishes, as appears from the Journal, is 43—Communicants, *reported*, (in 24 parishes) 913—Baptisms (infant 204, adult 25) 229. Sunday Scholars (in 9 parishes) 726.—Ordinations, 4.—Confirmed, 103.—Four new churches are in the course of erection.

Standing Committee—Rev. W. Sparrow, J. P. Bausman, W. Prestman, and N. Stem; and Messrs. Arius Nye, Ebenezer Alling, David Prince, and Solomon Smith. *Delegates to the General Convention*—Rev. Messrs. Bausman, Johnson, Sparrow, and Aydelott; and Messrs. J. Bailhache, Edw. King; Johnston, and Henry Brush. The number of Trustees of Kenyon College has been increased from 10 to 16. Next Convention meets on the first Wednesday in September, 1832.

The prospects of the diocese, with such a supervision as Bishop Chase is *well* qualified to extend to it, if freed from other engagements, are certainly very good.

In 1826, but *three* Clergymen shared with the Bishop the charge of the parishes connected with our Church in Ohio. "The parishes," says the Gambier Observer, "were at that time weak, and most of them unable to afford a competent support to their ministers." "The number of clergymen is now increased to *nineteen*. The parishes have become much more numerous, and have more than doubled their ability to maintain" regular ministrations among them. Six vacancies now exist in the diocese, in each of which, with the "prospect of much usefulness before him," a clergyman "would be insured a competent maintenance."

Kenyon College.—"The Trustees," says the Gambier Observer, "have made such provision already, that its friends may be assured it will want none of its former advantages, and it is believed, will offer many additional inducements to the public favor and patronage."

The Periodical Missionary Paper for November, has just been received. It contains a sketch of the history of the Church at St. Augustine—extracts from letters of the Missionaries at Green Bay, Detroit, and Ann Arbor, Mich.; Franklin, and Columbia, Ten.; Shelbyville and Russelville, Ky.; St. Louis, Mi.; Port Gibson and Woodville, Miss.; and Pensacola, Florida,—a statement of the wants of the Society,—a plan for increasing its revenues,—and for accommodating the Mission to Greece with suitable buildings. The receipts into the Treasury from Aug. 27th to Oct. 27th, have been—from New-York, $987; Conn., $76; R. Island, $10; Penn., (Phil.) $17,70; Mass. $58,37; Maryland, $115,50; Maine, $10; New Hamp., $12; Virginia, $85; Vermont, $14; N. Jersey, $6; S. Carolina, $8,75.—Total, $1396,32.

The names of the Clergy and others employed at the Society's stations, are as follows:

Florida, Rev. R. A. Henderson and Rev. Seneca G. Bragg; Missouri, Rev. L. H. Corson; Mississippi, Rev. U. M. Wheeler; Tennessee, Rev. D. Stephens, D. D., and Rev. J. H. Otey; Kentucky, Rev. R. Ash, and Rev. G. P. Giddinge; Michigan, Rev. R. Bury, and Rev. S. H. Freeman; Green Bay, Rev. R. F. Cadle, Mr. Suydam, and Misses S. Cadle, Anna W. Kellog, Crawford, and S. Crawford; Greece, Rev. J. J. Robertson and wife, Rev. J. H. Hill and wife, and Mr. Bingham.

[Communicated.]

Theological Education.—Two respectable persons propose to contribute Ten Dollars (each) per annum, for the space of five years, toward educating a young man for the ministry, provided eighteen other persons will come forward and individually express a determination to do the same. It is proposed to select the person to be educated only by a unanimous vote of the contributors. Any individual willing to enter into the above arrangement, will please address a note to K. S., at the office of the Churchman. Due notice will be given when the requisite number is completed, and a meeting called to adopt such measures for the furtherance of the object as are necessary.

New-York, November 1st, 1831.

[Communicated.]

Church at Fayetteville.—The Rev. Mr. Buxton continues to prosecute in this city the object of his Mission, with a degree of patient endurance worthy of the good cause committed to his trust. The city contributions to this laudable object now amount to $1250. As it is probable there are many charitable individuals unavoidably unseen by Mr. Buxton, who might be disposed to enhance the value of their contributions by relieving this gentleman from the toil necessary in their collection, the information to such will be agreeable, that the Rev. Dr. Lyell, No. 77 Anthony street, will receive and publicly acknowledge any contributions to this object. It is understood that the Mission of the Rev. Mr. Buxton will close in this city during the next week.

LITERARY.

Literary Intelligence.—"So totally," says an estimable English correspondent, "is the public mind engrossed by the Reform Bill, that our literature presents but few novelties." Mr. Bagster has just published, in one magnificent folio volume, "what he modestly calls," says our friend, "Biblia Polyglotta Minora." It contains, 1. the Hebrew text of Vanderhooght; 2. the *Septuagint*, according to the Roman edition; 3. the *Latin Vulgate*; 4. (of modern versions) the authorized *English*, with the marginal readings, and a choice selection of "new and *really* parallel texts;" 5. the *German* of Luther; 6. the *French* of Ostervald; 7. the *Italian* of Diodati; 8. the *Spanish* of Padre Scio; 9. a new Hebrew version (of the New Testament) by Mr. William Greenfield; 10. (in the appendix,) the *Peshito Syriac* version of the New Testament, after Widmanstadt's edition, with the various readings of the Syriac Testament, edited in 1823, by Professor Lee; 11. the *Hebræo Samaritan* Pentateuch; the Keri and Ketib, and Griesbach's various readings of the New Testament are included;—and to the whole are prefixed *Prolegomena*, by the Rev. Professor Lee, treating of the divine authority of the Scriptures, the history of the sacred text and versions, and the criticism of the New Testament, with rules for exegetical interpretation.—We are privately informed that Mr. Bagster, *sixteen* years ago, began his preparations for the work. It sells for £8 8*s*. Being stereotyped, the several texts and versions are to be had separately, in crown 8vo.

The *third* edition of Professor Stuart's Hebrew Grammar is reprinting at Oxford.—*Banner of the Church.*

Oratorio of the Messiah.—We are requested to state that this sacred Oratorio, entire, will be performed by the New-York Sacred Music Society, on the evening of the 16th instant.

MARRIED.

In Boston, Rev. Clement F. Jones, of Maryland, to Miss Margaretta Murdoch, daughter of the late John Murdock, of Havana.

INTELLIGENCE.

DOMESTIC.

Clerical Changes.—The Rev. J. L. Bryan from the Diocese of Maryland, has taken charge of the parish of St. James', Boardman.

Florida.—The Rev. Seneca G. Bragg, is expected shortly to proceed to Tallahasse, to act as the Missionary of the Domestic and Foreign Missionary Society.—*Gamb. Observer.*

The Rev. R. V. Rodgers, lately from England, is officiating, as we understand, in the parish of St. John's, Worthington.—*Ib.*

College Record.—Doctor E. Geddings, of South Carolina, has been elected Professor of Anatomy in the University of Maryland.

At a meeting of the Board of Trustees of Transylvania University, Dr. Charles Caldwell was appointed Professor of Medical Jurisprudence in the Law Department.

New-York University.—The council of the University have obtained as a site for the Institution, the five spacious lots on Broadway, lying next north of Niblo's Garden, the whole extent being 137 feet by 200, or 37,500 square feet, and running through to Crosby-street. The situation is very well chosen. It is high, conspicuous, and is fast becoming surrounded with the residences of many of the most influential inhabitants of the city.

SUMMARY.

The Rev. Mr. Hawks, Pastor of St. Stephen's Church in the city of New-York, preached in St. Paul's Church in this city, last Sunday evening, in behalf of the General Protestant Episcopal Missionary Society, and particularly for the Green Bay mission, when a collection was made, amounting to $162 72.—*Troy Sentinel.*

Half-Century Sermon—On Monday afternoon, the 17th inst. I heard the Rev. Samuel Wood, D. D. of Boscawen, preach his *half-century sermon*. This venerable father in the ministry is now in the 80th year of his age. He was ordained over the Church of which he is still the pastor, 17th Oct. 1781. Since his settlement, there have been * * * 480 added to the Church. He has baptized 824 children, 100 adults, and solemnized 212 marriages. He has personally instructed 155 youth, 100 of whom entered college; between 40 and 50 became ministers, 20 lawyers, 6 or 7 physicians, and the remainder engaged in other pursuits.—*Boston Rec.*

White Ants.—Captain Carmichael, in his Diary of South Africa, says, he chanced to witness the issue from the earth of the winged males of the white ants. He beheld them springing into light in millions from fissures in the soil, and through pores in the ground, that were hardly visible to the eye. The Hottentot children catch them in handfuls as they emerge from their birth-place, and devour them without any ceremony. Their bodies are so small, and their wings so large and unwieldy, that they with difficulty sustain themselves in the air, and are made the sport of the breeze—those which escape the young Hottentots thus easily become the victims of numerous predatory flies which are on the watch for their destruction; nevertheless, there is no part of the world that is more infested than the Cape with ants of every description.

ACKNOWLEDGMENTS.

Received (through the hands of the Rev. J. V. Van Ingen,) from the Venerable Archdeacon Wix, Ten Dollars, to constitute him a life member of the New-York Protestant Episcopal Tract Society.

Thomas Browning, *Treasurer,*
46 *Lumber-street.*

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of the following sums, being donations made at the meeting in Christ Church, in this city, on the evening of Monday, the 31st of October, ultimo.

From the Rev. L. P. Bayard, first subscription,	$5 00
" a Lady of St. Clement's Church,	3 00
" a Gentleman in the gallery,	5 00
" Mrs. A. C. Lee,	4 00
" Mr. Wm. Hinton,	3 00
" Master Wm. H. Talman,	1 00
	$21 00

Subsequent to the meeting the following individual donations have been received.

From Don Alonzo Cushman,	$100 00
" Rev. Dr. Creighton,	100 00
" Mr. Cornelius Oakley,	50 00
" C. I. A.,	10 00
" Mr. Lewis Thibou,	10 00
" Mr. John Leonard, of Du Saint Esprit,	10 00
" a Lady,	1 00
In an anonymous note to Bishop Onderdonk,	2 00

And likewise the following sums, in consequence of pledges given at said meeting.

From Mr. Charles Keeler, on behalf of the parish of Trinity Church,	$500 00
From the Rev. Wm. Richmond, being the contribution of the Auxiliary Missionary Association of St. Michael's, St. James's, and St. Mary's Churches,	100 00
From the Rev. Lewis P. Bayard, on account of St. Clement's Church,	6 00
The Treasurer has also received the amount of a collection made in St. Paul's Church, Troy, on Sunday evening, the 30th October, after sermon by the Rev. F. L. Hawks,	162 71
Also from the Rev. Dr. Lyell, being his pledge in behalf of Christ Church,	200 00

It is a source of much regret to the Treasurer, that in consequence of his absence from the city in July last, a donation of five dollars, made on the 23d of that month by Mrs. Nichols, of Hempstead, Long Island, was omitted to be acknowledged. The money, however, was promptly appropriated to its destined use.

James Swords, Treasurer
of the Green Bay Mission Fund,
No. 127 Broadway, New-York.

Nov. 2d, 1831.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 3d, from the following persons, viz:—

Rev. H. Gregory—Rev. A. C. Treadway 2—L. H. Young—Archdeacon Wix—Thos. Robinson—Reuben S. Thom—Chauncey Goodrich—Jesper Harding—Samuel C. Nichols—Latimer & Co. 2—H. & E. Phinney & Co.—Rev. Wm. Shelton—Rev. H. S. Attwater.

Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending November 3d, to the following persons, viz:—

Venerable Archdeacon Wix, Newfoundland, 2 parcels, per Mr. Cammon, 44 Wall-street—Rev. H. Gregory, Moravia, per Mr. Day—Rev. A. C. Treadway, Johnstown, Montgomery county, N. Y., per Mr. D. Wells, N. Y.—S. Babcock, New-Haven, one parcel, and L. H. Young, New-Haven, one parcel, per steam-boat Hudson—George Rowland, Norfolk, one parcel, per schr. Norfolk—Samuel L. Hyde, Norwich, Con., per sloop Maria—Isaac N. Whiting, bookseller, Columbus, Ohio, two boxes, care of White, Gallaher, & White, N. Y.—Reuben S. Thom, Fredericksburgh, Va., care of Trimbell & Wood, N. Y.—Latimer & Co., booksellers, Philadelphia, one parcel, per U. T. Line—H. & E. Phinney & Co., Utica, one parcel, per tow-boat Pittsburgh.

PRIVATE BOARDING SCHOOL,
POWELTON,
On the Hudson river, one and a half miles north of the village of Newburgh.

Miss Inglis, (who conducted for several years in Hagers Town, Md. a Boarding School for Young Ladies, on a plan similar to her present one,) being now prepared to receive her full number of pupils, (thirty,) and having amply provided herself with good teachers in every department, hesitates not to say that her Seminary offers every advantage possessed by first rate city boarding schools, and many superadded, which no city establishment can possibly enjoy.

TERMS.

For the scholastic year of ten months, commencing the first of October, and ending the last of July,

For Boarding (including beds and bedding, washing, fuel, lights, &c. &c.) and Instruction in the various branches of a complete English education, $200

For any period less than the whole term, at the rate of $220

No pupil received for less than half a term, (5 months.)

No deduction made for the removal of a pupil before the expiration of the period for which she is entered.

And when a young Lady is not to return at the commencement of the succeeding session, *notice of this must be given previous to the close of the term.*

For the Languages, Music, Drawing, &c. &c., an extra charge will be made.

N. B. Payment to be made by half sessions, in advance.

Persons desirous of special information relative to the plan and arrangements of the school, as also to the principles, character, and standing as an instructress and a governess of the Principal, antecedent to her residence in this vicinity, are referred to the gentlemen whose names are under written; all of whom can furnish *the most satisfactory testimonials in her favor.*

In New-York, the Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Knox, Rev. Dr. Cox, Rev. Dr. Snodgrass, Hugh Maxwell, Esq., Mr. H. Auchincloss, Mr. J. Auchincloss.

In Baltimore, Rev. Dr. Henshaw, Rev. Mr. Nevins.

In Hagers Town, Rev. Mr. Drane, Rev. Mr. Fullerton, Wm. Price, Esq., Dr. J. Reynolds.

Rev. Mr. Lemmon, Fauquier county, Va.; J. Van Doran, Esq., Jefferson county, Va.; Rev. Mr. Johns, Cumberland, Md.; Dr. W. B. Tyler, Frederick City; Hon. T. H. Crawford, Chambersburg, Pa.; Hon. Ambrose Spencer, Albany; Rev. Dr. Proudfit, Salem, N. Y.; Rev. Mr. Whitehead, Hopewell, Dutchess county; Rev. Mr. Brown, Rev. Mr. M'Carrell, Newburgh.

Newburgh, Nov. 5th, 1831. cot. tf.

TRACTS.
WELLER, M'ELLEN, AND OTHER TRACTS,
Published by the Press only.

Weller Tracts.—Mr. Harding, the publisher of the popular and valuable tracts edited by the Rev. Geo. Weller, having sold to the Press his whole stock of these works, a constant supply will be kept at their Depository in New-York, at the following prices:—(these tracts are also for sale at the Press in two *bound* volumes.)

No. 1. Jones' Essay on the Church, by the Rev. W. Jones, of Nayland, 48 pp. $1 25 per doz.
No. 2. King on the Inventions of Men in the worship of God, 96 pp. $2 per doz.
No. 3. Barrow's Doctrine of the Sacraments, 28 pages, 75 cts. per doz.
No. 4. Taylor on the question, "Why are you a Churchman?" 32 pp. $1. per doz.
No. 5. Waterland on Regeneration and Justification, 80 pp. $1 75 per dozen.
No. 6. Law's Two Letters to Bishop Hoadly of Bangor, per dozen.
No. 7. Leslie on the Qualifications to Administer the Sacraments; and on Deism, $2 25 per dozen.
No. 8. Law's Third Letter to Bishop Hoadly, 132 pp. $2 25 per doz.

☞ 15 per cent. discount from these prices to persons purchasing for sale or distribution.

M'Ellen and other Tracts.—The popular Tracts by the author of The M'Ellen Family,—the first four in the following list—are now published by the Press only, as are also the last two, by different authors; the stereotype plates of all of which have been purchased from the General Protestant Episcopal Sunday School Union:—

The M'Ellen Family, $2 70 per 100.
The Baptism, $2 70 per 100.
A Family in Eternity, $3 60 per 100.
A Farmer's Narrative of his Conversion, $3 15 per 100.
The History of a Pocket Prayer Book, $7 00 per 100.

The New-York P. E. Press have just received from "The *Episcopal Female Tract Society* of Philadelphia," the following Tracts, *without covers.*

Two Shoemakers—Two Apprentices—Apprentice turned Master—Frolics of Idle Jack Brown—Jack Brown in Prison—Tom White—Benefits of Affliction—Sorrowful Sam—Valley of Tears—Errors of the Church of Rome—Churchman—Dangers of Revenge—Grateful Scholar—Christmas Day—Epiphany—Awful punishment of a Liar—Mother's Grave—Forms of the Church—Vain Wishes—Parley the Porter—Hester Wilmot—Hidden Treasures.

NEW PUBLICATIONS.

For the Editor. ESSAYS on some of the Difficulties in the Writings of St. Paul, and in other parts of the New-Testament. By Richard Whately, D. D., *Principal of St. Alban's Hall, Oxford, and late Fellow of Oriel College.* Elegantly printed, on fine paper,—and done up in fine red muslin. Price 75 cents.

Standard Works, Vol. V. Letters of Bishops Gibson and Horne on Infidelity,—with Biographical Notices, Prefaces, Notes, &c. By the Rev. Wm. R. Whittingham, A. M. This volume will be sold separately from the series, if desired, at $1.

The Meeting of the Travellers, by the author of the "M'Ellen Family."

CHURCHMAN'S ALMANAC,
For 1832,—just published. Price, $4 per 100.

LIFE.

By the Rev. Thomas Gisborne, M. A.

A SOLDIER's course, from battles won
  To new-commencing strife;
A pilgrim's, restless as the sun:
  Behold the Christian's life!

Prepared the trumpet's call to greet,
  Soldier of JESUS, stand!
Pilgrim of CHRIST, with ready feet,
  Await thy LORD's command!

The hosts of Satan pant for spoil;
  How can thy warfare close?
Lonely thou tread'st a foreign soil;
  How canst thou hope repose?

Seek, soldier, pilgrim, seek thine home,
  Reveal'd in sacred lore;
The land where pilgrims never roam,
  Where soldiers war no more;

Where grief shall never wound,—nor death,
  Beneath the Saviour's reign;
Nor sin, with pestilential breath,
  His holy realm profane:

The land where suns and moons unknown,
  And night's alternate sway,
JEHOVAH's ever-burning throne
  Upholds unbroken day:

The land—for heaven its bliss unseen,
  Bids earthly types suggest—
Where healing leaves and fadeless green
  Fruit-laden groves invest;

Where founts of life their treasures yield
  In streams that never cease;
Where everlasting mountains shield
  Vales of eternal peace;

Where they who meet shall never part;
  Where grace achieves its plan;
And GOD, uniting every heart,
  Dwells face to face with man.

Methodist Protestant.

PRACTICAL.

THE MUFFLED KNOCKER.

THIS object caught my eye while passing along the street, and may be seen [in a large city] every day. 'Tis a common sight, but it tells a silent tale of wo; it is a mute sentinel, whose meaning every one comprehends; it tells that some one within, full of pain and anguish, or debilitated by sickness, is crying to every one who approaches the door, saying, "Have pity upon me, have pity upon me, for the hand of GOD hath touched me!" [The *strewed bark*, which we may daily see, spread with kind care before the dwelling of the sufferer, possesses not less of the same mute eloquence.]

When we pass along the silent or the crowded street, the spacious square, or the narrow alley, we little think what pains and diseases are frequently raging within. We may occasionally see calamity in the street, but generally, the greatest misery is concealed from public view—the deepest waters make the least noise.

Human afflictions form a *mighty mass*.—If all the bodily and mental disorders in London could be placed at once before our eyes, what an appalling scene of wretchedness would this gay and mighty city present to our view; yet, even this would be but a very small portion of the misery which sin has introduced into the world, and under which the whole creation has been groaning for nearly six thousand years! Surely, "the misery of man is great upon him!" If all could be registered and read before us, what a lecture it would be on the evil of sin, and its awful effects in the present world!

Affliction is *universally prevalent*.—Where is the country, the city, the town, the village, the family, into which affliction never comes? Well may it be said to every sufferer on earth, "the same afflictions are accomplished in your brethren that are in the world."

Affliction is *greatly diversified*.—Who can enumerate all the diseases which affect the human frame? In all the stages of human life, in all the classes of human society, in all seasons of the year, and in every different climate, the diversified forms of affliction appear.

Affliction is *under divine direction*.—It never comes by chance.—All must come and abide and terminate according to the good pleasure of Him who "orders all things after the counsel of his own will." "He doth not afflict willingly, nor grieve the children of men" without a cause, but he sends every affliction for some wise purpose, and superintends its operations, and orders its removal.

Affliction is *often beneficial*.—It is sometimes the means of bringing the poor wandering sinner to GOD, and it assuredly works for good to those who love him. It is often the means of alarming the sleepy conscience, of kindling the fire of devotion, exercising faith and patience, weaning the heart from the world, setting the affections on things above, and thus promoting the soul's prosperity.

Afflictions *are often remembered* with advantage after they are removed. I remember the time when the knocker of my own door was muffled in mercy to me, and when the lightest tread or the softest whisper of my attendants was a painful disturbance; and although the "wormwood and the gall are in remembrance," I have often said, and still repeat the fact, "it is good for me that I have been afflicted."

Afflictions will be *reviewed with satisfaction* in the heavenly world. The "evil things" will be seen with all their causes and consequences, and the "end of the LORD" will be clearly discovered and joyfully approved. Physicians and medicines, hospitals and tombs, registers of disease and bills of mortality, will be unknown and unnecessary. There the groans of the sick and the dying will never be heard. There the muffled knocker, the soft whisper, or the gentle tread of sympathizing attendants, will not be required, because "the inhabitants shall never say, I am sick."

"No chilling winds nor poisonous breath,
  Can reach that healthful shore;
Sickness and sorrow, pain and death,
  Are felt and fear'd no more."

Common Scenes.

THE CLOSED SHUTTER.

WHAT a common scene is this in every populous neighborhood! And how silently and solemnly does it proclaim the work of death! As soon as death enters the house, the shutter is closed, to announce the departure of an immortal soul to the world of spirits; and how common, how certain, how solemn, is the event! "The silver cord is loosed; the golden bowl is broken; the body is returned to dust, and the spirit to GOD who gave it!" No need of the muffled knocker here any longer! No noise will disturb the slumbers of the dead, till the last trump of GOD shall sound!

But who was the *victim?* Was it the father or the mother, the son or the daughter, the lover or the friend? The closed shutter does not tell; and death pays no respect to any relations or connexions of this sort—how important that relation to GOD and his people which death cannot dissolve!

But what was the *disease?* Was it a burning fever, or wasting consumption, or which of all the numerous disorders that are appointed to untie the bands of life? The closed shutter does not tell; "death's thousand doors stand open," and through one of them I must shortly pass, nor is it material which. Some of them may be a little more disagreeable than others, but they all open into the interminable regions, where the character is read, the cause tried, and the case decided.

But what were the *circumstances* of the case? Was the victim young or old, rich or poor, male or female, at home or on a visit? was it an easy or a painful dismission? an expected or a sudden death? The shutter answers no such questions, nor are they of any very great importance. If all the answers to those questions were printed on the shutter, I cannot suppose the information would be of much benefit to the public—how useless are many curious inquiries!

But what was the *character* of the deceased? Was it that of a daring and presumptuous infidel, taking a leap in the dark; one

"Who knows no heaven and fears no hell—
Those endless joys—those endless pains?"

Or was it a Christian believer, who by faith in CHRIST could

"Triumph o'er the monster death,
And all his frightful powers?"

Or was it a doubtful character, whom neither the world nor the Church could honestly claim? The *life* gives the best answer to these important inquiries; however, it is known ere this in the world of spirits, and it is certain that "the day shall declare it." Character is every thing in the great business of religion; this will be scrutinized in the decisive day, and to form a just idea of character we must know the principles of the heart, and read them as imbodied in the conduct of the life. If, therefore, we venture an opinion concerning a departed neighbor, brother, sister, child, parent, husband, wife, or friend, it becomes us to weigh the character in the balances of the sanctuary, in order to judge righteous judgment.

We should therefore inquire after the godly sorrow which worketh repentance to salvation—the earnest cries for pardoning mercy—the good hope through grace, which maketh not ashamed—the self renunciation, which renounces all confidence in the flesh—and the faith in JESUS, which endears him to the soul, which purifies the heart, overcomes the world, works by love, and finally triumphs over death.

But when shall my shutters be closed, to inform my neighbors that my spirit is fled? Or the spirit of my companion? Or of either of my children? Methinks the Saviour says, in reply to these, and all the preceding questions, "What is that to thee, follow thou me!" and if we properly regard this counsel, it matters not how soon our shutters are closed to proclaim our departure, for when we are *shut out* of our earthly habitation, we shall be safely *shut in* to the house not made with hands, eternal in the heavens.

"The everlasting doors,
Shall all the saints receive;"

"Far from a world of grief and sin,
With GOD eternally shut in."

OUR FRAILTY.

Next to the use of our reason, how much are we indebted to the divine goodness, for our health and welfare! These bodies of ours are made up of so various parts, and withal, so nice and delicate, that the least thing in the world is enough to entangle and disorder them. A drop of humor, or a grain of sand, will sometimes occasion such anguish and pain, as render a man insensible to all the comforts which he enjoys in the world: and they who understand any thing of the human body, will justly wonder that all the parts are kept in order for an hour.—*Scougal.*

Death meets us every where, and is procured by every instrument, and in all chances, and enters in at many doors: by violence and secret influence; by the aspect of a star and the smell of a mist; by the emissions of a cloud and the meeting of a vapor; by the fall of a chariot and the stumbling at a stone; by a full meal or an empty stomach; by watching at the wine or by watching at prayers; by the sun or the moon; by a heat or a cold; by sleepless nights or sleeping days; by water frozen into the hardness and sharpness of a dagger, or water thawed into the floods of a river; by a hair or a raisin; by violent motion or sittting still; by severity or dissolution; by GOD's mercy or GOD's anger; by every thing in providence and every thing in manners; by every thing in nature and every thing in chance.

Jeremy Taylor.

Some from the stranded vessel force their way;
Fearful of fate, they meet it in the sea:
Some, who escape the fury of the wave,
Sicken on earth, and sink into a grave.
In journeys or at home, in war or peace,
By hardships many, many fall by ease.
Each changing season does its poison bring,
Rheums chill the winter, agues blast the spring:
Wet, dry, cold, hot, at the appointed hour,
All act subservient to the tyrant's power;
And, when obedient Nature knows his will,
A fly, a grape-stone, or a hair can kill.—*Prior.*

DEVOTIONAL.

With my whole heart have I sought Thee: O let me not wander from thy commandments.—Psalm cxix. 10.

WE lose much of the comfort of our religion, and sadly obscure the glory of our profession, by neglecting to bring "our whole heart" to the work of the LORD. When sin is vigorous, and our spiritual affections are dull, and various circumstances combine to put difficulties in the way of prayer, this is a crisis with the soul, when strong faith is needed to overcome and to persevere. But then it is, that the soul too commonly yields to the difficulty, and contents itself either with heartless complainings, or with just sufficient exertion to quiet the voice of conscience, and produce a delusive peace within. But remember that the LORD will not be found thus.—His promise is not to such seekers as these; and if we are satisfied with such a frame as this, we must look for a very scanty measure of spiritual success, accompanied with the total absence of spiritual enjoyment. This however was not David's frame. In the true spirit of Christian confidence he could appeal—"With my whole heart have I sought thee." And this assurance, so far from producing self-confidence in the soul, will, as far as it is genuine, be invariably attended with peculiar apprehensions of our own weakness, and will give constant occasion for the prayer—"O let me not wander from thy commandments." Yet the feeblest desire and attempt to seek the LORD, is the SPIRIT's rising beam in the heart, a "day of small things" not to be "*despised.*" It is distinguished from every other principle by the simplicity of its object—"This one thing I do"—"One thing have I desired of the LORD; that will I seek after." My GOD! my Saviour! "with my whole heart have I sought thee. The desire of my soul is to thy name and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early." And it is when the soul is thus conscious of "following the LORD fully," that there is a peculiar *dread of wandering*. In a careless, half devout, state of mind, wanderings are not watched, so long as they do not lead to any open deviation from the way. Secret prayer will be hurried over, worldly thoughts unresisted, waste of time in frivolous pursuits indulged, without much concern. But it is not so when the heart is *fully* in pursuit of its object. There is a carefulness, lest wandering thoughts should become habitual. There is a resistance of the first step that might lead into a devious path. The soul remembers the "wormwood and the gall," "the roaring lion," and the devouring wolf; and in the recollection of the misery of its former wandering, dreads any departure from the Shepherd's fold. This is indeed a blessed state of mind, and one which the flock of CHRIST should seek to cherish with godly jealousy. Yet let it be remembered that daily progress in the heavenly walk is not maintained by the *yesterday's* supply of grace. It must flow from a fresh supply continually drawn in by humble and dependent prayer, such as—"O let me not wander from thy commandments."—"LORD, I feel my heart so prone to wander. My affections are often scattered to the ends of the earth. Unite my heart to fear thy name. Concentrate every thought, every desire, in thyself, as the one object of attraction."—*Bridges on Psalm* cxix.

CHURCH DOCUMENTS.

EXTRACT FROM THE ADDRESS OF BISHOP CHASE TO THE LATE CONVENTION OF OHIO.

BRETHREN,—In the midst of such distressing difficulties, greater than I ever before encountered; I feel divine support, and acknowledge with sincere gratitude to GOD, the great blessing of meeting you here once more; and assure you of my prayers, that all our proceedings may be mercifully guided by divine power, to the glory of GOD.

It was my intention, after a perplexing course of business in the erection of our Grammar School last fall, to proceed immediately in the discharge of my Episcopal duties, through the middle and western parts of the diocese, as far as Cincinnati, from which city, it was also my intention to go to New-Orleans and Natchez, &c., for the purpose of presenting to my numerous and most esteemed friends in those places, our claims on their munificence in favor of this our institution. But other imperious duties intervened, the result of which you have seen in my "*Defence*" of our College.

But notwithstanding this great impediment, and the attention which the improvement of our lands required, in securing our fields and crops, and otherwise providing for our large family of scholars and hands; I have been able since the last Convention, beside ordinary duty, which has been performed whenever I was able, at home, to be the instrument of the following Episcopal acts, viz:—

The ordination of the Rev. James M'Elroy, Priest, and Messrs. John O'Brien, Henry Caswall, and George Denison, Deacons. The consecration of St. James' Church, Zanesville. Confirmation in St. Paul's Church, Chilicothe, of 19; St. Philip's, Circleville, 10; Trinity Church, Columbus, 13; St. John's Church, Worthington, ——; Harcourt Parish, Gambier, 26; St. James' Church, Cross Creek, 19; St. Paul's, Steubenville, 11; St. Matthew's Church, Perry, 2.

I should do injustice to my feelings as a Christian, and neglect what I deem my official duty, were I to omit calling the attention of this Convention to the momentous subject lately brought up and discussed by a most respectable portion of our Communion in the diocese of Connecticut, embracing the *necessity*, the wants, the ways, and the means of supplying our Church with an adequate number of faithful clergy.

The Church Scholarship Society, lately established, and so efficiently advocated at Hartford, meets my entire and cordial approbation. I do hereby recommend it, and that of the General Missionary Society, to the serious consideration and patronage of all the clergy and people of this diocese. And if this Convention will take up the subject, by the appointment of a committee, or otherwise, I will have the honor of laying before them the proper documents.

CHURCH INSTITUTIONS.

N. Y. P. E. TRACT SOCIETY.

Officers for 1831-2.

Rt. Rev. B. T. Onderdonk, D. D., *ex off., President;* Rev. Wm. Berrian, D. D., *1st Vice-President;* Benjamin M. Brown, *2d V. P.;* Lewis Curtis, *3d V. P.;* Thomas Browning, *Treasurer;* Rev. Benjamin I. Haight, *Corresponding Secretary;* Anthony J. Bleecker, *Recording Secretary;* Rev. J. V. Van Ingen, *Agent.*

N. Y. P. E. MISSIONARY SOCIETY.

Officers for 1831-2.

Rt. Rev. Benjamin T. Onderdonk, ex officio, *President;* Floyd Smith, *1st Vice-President;* Hubert Van Wagenen, *2d V. P.;* Charles N. S. Rowland, *3d V. P.;* Charles Keeler, *4th V. P.;* Cornelius Oakley, *5th V. P.;* Benjamin M. Brown, *Treasurer;* Rev. John V. Van Ingen, *Corresponding Secretary;* Joseph A. Perry, *Recording Secretary.*

FIFTEENTH ANNUAL REPORT.

THE Board of Managers, in offering to their constituents the fifteenth annual report, deeply regret that they are unable to present as favorable a statement of the condition of the funds of the New-York Protestant Episcopal Missionary Society, as has been exhibited at several of the preceding anniversaries. For four years previous to the one which now terminates, there was a regular increase of receipts into the treasury, so that the Board were authorized in paying over to the Committee for the Propagation of the Gospel, in each year successively, an increased amount. But in this year, they can barely appropriate the same amount that was paid in the last. Had they not been much favored in the collections made in the city churches, there would have been *an absolute necessity for reducing this appropriation.* The liberal sums, however, which were received upon these occasions, after the sermon preached for the benefit of the Society, by the Rev. Mr. Peters, preserved the Board from the mortification of making this retrograde movement. For the services of this gentleman, in performing the duty which he cheerfully undertook, and so successfully accomplished, the Board feel it to be incumbent upon them to render him their public and grateful acknowledgments. To the Rev. Mr. Schroeder, and the Rev. Mr. Eastburn also, their thanks are due for sermons preached by them at collections made in Zion and Ascension churches, respectively.

In the last annual report, the Board were enabled to record the accession of only two auxiliaries; and upon this statement it was observed,—"Could we be permitted to increase this record annually, until every parish in the Diocese could boast its auxiliary, and until every able and willing hand to aid our cause, was fully engaged in this great work, where would be the limit to the spiritual good which might thus be accomplished?" The appeal which was thus made, we regret to state, has thus far been without effect, *—not a single auxiliary having been reported to the parent Society during the past year.* On the contrary, several auxiliaries which were formerly very active, have seemed to relinquish entirely their efforts, and in several others the contributions have been greatly diminished. Could we attribute this state of things to a decrease in the demand for missionary labors, although we might deplore the cause, we should not be surprised at the effect. But while the case is widely different, and the demand for the preaching of the Gospel of JESUS CHRIST, and the administration of the holy ordinances of our apostolic Church is daily and extensively increasing, the Board feel constrained to solicit, in the most earnest manner, the attention of their brother Churchmen to the facts now presented to them. A particular account of the funds received, and the sources whence they have been derived, will be found in the Treasurer's report, which is as follows:

Treasurer's Report.

The Treasurer of the New-York Protestant Episcopal Missionary Society respectfully reports to the Board of Managers, that on the 7th October, 1830, there was in his hands to the credit of the Disposable Fund, the sum of $901 61.

Following the plan adopted in his Report of last year, the number and title of each Auxiliary will be given, together with the sums contributed by each in the year 1830 and in 1831; by which mode, the relative proportions of each will be distinctly exhibited.

RECEIPTS FROM AUXILIARIES.

	1830.	1831.
1. The Female Missionary Association of St. Peter's Church, Albany,	$60 00	$68 50
2. The Missionary Association of Geneva, - - - - - -	00 00	125 00
3. The Missionary Association of Zion Church, New-York, - -	00 00*	00 00
4. The Missionary Association of Christ Church, New-York, -	52 30	67 00
5. The Female Missionary Association of St. Stephen's Church, N. Y.,	120 37†	00 00
6. The Female Missionary Association of St. Paul's Chapel, New-York,	70 50	67 50
7. The Female Missionary Association of Christ Church, New-York,	76 00	152 34
8. The Female Missionary Association of Grace Church, New-York,	160 00	00 00
9. The Female Missionary Association of Trinity Church, Utica, -	65 50	53 88
10. The Female Missionary Association of Trinity Church, New-Rochelle, - - - - - -	60 00	70 00
11. The Female Missionary Association of Grace Church, Waterford,	00 00	00 00
12. The Female Missionary Association of Trinity Church, Lansingburgh, - - - - - -	10 00	22 70
13. The Female Missionary Association of St. Matthew's Church, Unadilla, - - - - - -	9 00	8 00
14. The Female Missionary Association of St. John's Church, Ogdensburgh, - - - - - -	27 16	00 00
15. The Female Missionary Association of St. Paul's Church, Troy,	342 91	200 00
16. The Female Missionary Association of St. John's Chapel, N. Y.,	692 25	466 50
17. The Female Missionary Association of St. Paul's Church, Oxford,	22 06	9 50
18. The Auxiliary Female Missionary Society of St. Stephen's Church, New-Hartford, - - - -	18 50	23 50
19. The Auxiliary Female Missionary Society of St. Thomas' Church, New-York, - - - - -	251 00	142 18
20. From the Female Auxiliary Missionary Association of Grace Ch., White Plains, - - - - -	11 62	14 06
21. From the Female Missionary Association of St. Luke's Church, New-York, - - - - -	90 00	165 00
22. The Female Missionary Association of St. Paul's Church, Paris,	5 75	13 50
23. The Fragment Society of Christ Church, New-York, - - - -	117 00	00 00
24. The Female Missionary Society of St. George's Church, Newburgh, - - - - - -	25 00	10 00
	$2,286 92	$1,679 16

DONATIONS.

Received from the Female Industrious Society of St. Paul's Church, Troy, - - - -	$100 00
From an aged member of the Church, per T. N. Stanford, - - - - - - - -	20 00
A member of St. John's Chapel, by the same gentleman, - - - - - - - -	15 00
Received of a lady, a member of Grace Church, New-York, by Rev. Dr. Wainwright, for the purpose of establishing a missionary station in the suburbs of the city of New-York,	120 00
Female Association of St. Luke's Church, Catskill, - - - - - - - -	30 00
From John Knickerbocker, of Grace Church, Waterford, - - - - - - -	25 00
	$310 00

COLLECTIONS MADE IN CHURCHES.

St. Luke's Church, New-York,	- - -	$50 00
Trinity Church,	do. - - - -	159 00
Christ do.	do. - - - -	25 87
St. Paul's Chapel,	do. - - - -	180 23
All Saints' Church,	do. - - - -	17 36
St. Thomas',	do. - - - -	53 30
St. Philip's,	do. - - - -	24 00
St. George's,	do. - - - -	91 79
St. John's Chapel,	do. - - - -	140 70
St. Mark's Church,	do. - - - -	41 05
St. Stephen's do.	do. - - - -	50 00
		$833 30

The above collections were made after a Sermon preached in behalf of the Society, by Rev. Hewlet R. Peters.

Zion Church, New-York; Sermon by Rev. J. F. Schroeder, - - - - - - -	$36 25
Church of Ascension; the Sermon by the Rev. Manton Eastburn, - - - - - -	102 32
Received during the year from subscribers, (Being 45 cents less than year 1830, and leaving yet due from subscribers, $18.)	248 50

Making the whole amount received into the Disposable Fund during the year, including the balance on hand at its commencement, - - - - $4,111 14

Of this sum, there has been paid to the Committee for the Propagation of the Gospel, - - - -	$3,000 00	
For contingent expenses, - - -	257 32	
Total,		3,257 32
Leaving a balance now in the Treasury, of		$853 82

PERMANENT FUND.

1830. *Oct.* 7. Amount at date of last report,	$2,893 79
Since Augmented.	
Received of Mr. Thomas N. Stanford, to constitute himself "*A Member for Life*," - -	30 00
Also, to constitute Mrs. Sarah E. Parsons "*A Member for Life*," - - - - - -	30 00
Received of "The Young Ladies' Benevolent Society of St. Luke's Church, Rochester," to constitute the Rector, the Rev. Henry J. Whitehouse, a "*Life Director*," - -	60 00
From *the Children* of the congregation of St. John's Chapel, New-York, to constitute the Rev. Henry Anthon "A Member for Life,"	30 00
Received from the Ladies of St. John's Chapel, New-York, to advance the Rev. Henry Anthon from a member for life, to *a Patron*,	70 00
Received of the Auxiliary Female Association of St. Paul's Chapel, New-York, - - -	20 00
Received of the members of the Bible Class of St. Stephen's Church, New-York, to constitute the Rev. Francis L. Hawks *a Patron*,	100 00
A donation from Jacob Shatzel, Esq., - - -	80 00
Received interest on the Fund, - - - -	175 00
Received of the Auxiliary Missionary Society of Christ Church, New-York, a subscription of a Life Member, - - - - - - -	10 00
	$3,498 79

Of the above, $2,350 is secured by bond and mortgage, at 7 per cent. on real estate in the city; the balance in the hands of the Treasurer.

Respectfully submitted,
BENJAMIN M. BROWN, *Treasurer.*

From the foregoing statement it will appear that from our auxiliaries and annual subscribers, we have not been furnished with the same encouraging interest in the objecit of this Society, as has been exhibited heretofore. We have indeed been most liberally remembered by several individuals, and the Board present their grateful acknowledgements to "The Female Industrious Society of St. Paul's] Church, Troy," to Mr. Jacob Shatzel, and also to "the Aged Member of the Church," and the Member of St. John's Chapel, whose acceptable donations have been received by the hands of Mr. Thomas N. Stanford.

The noble donation of a lady, a member of the parish of Grace Church, by the hands of the Rev. Dr. Wainwright, which we have received for several years, has been continued, and is designated for the aid of that most important object—a missionary station in the suburbs of the city. Although by far the greatest portion of the funds of the Society has been raised from the congregations of the city, yet they have heretofore been entirely appropriated to the country missions.—The Board is sensible that this is by far the most important and extensive field for missionary labor. Still, however, the poor and destitute who are in our immediate vicinity, must not be forgotten. We rejoice then that this subject is beginning to excite the attention it deserves, and we have great satisfaction in noticing the new parish of St. Peter's established in the neighborhood of the General Theological Seminary, and which from its nature must for a time be missionary ground. With a deep interest in the success of the minister and members of this infant parish, we wish them GOD speed.

Two members for life, have been added this year, and one clergyman has been constituted a life director, and two, patrons, by the members of their respective congregations. In regard to one of these, the Rev. Mr. Anthon, we observe with much satisfaction that the children of the congregation of St. John's Chapel subscribed the sum of $30 to constitute him a life member, and by the subsequent contributions of the ladies of the same Chapel, that gentleman was advanced to the station of patron. We rejoice to see this interest in the good cause extending from the old to the young—and we trust that the example will not be lost. May all the members of all our parishes be excited to make exertion according to their respective means, to promote the Redeemer's kingdom, the rich giving bountifully of their abundance, and the poor bestowing of their poverty, if it be only two mites, to prove their interest in the cause, and even children be taught to feel that their little offerings are highly acceptable to that Saviour who loves them, and, when on earth, put his hands upon such as them, and blessed them. A deep and abiding devotion to the missionary cause is the happiest and most desirable state of feeling which can exist in any parish. Whether it be a cause or an effect of growth in grace, and in the knowledge of our Lord and Saviour JESUS CHRIST, it is not important to determine. Of this we are assured, that the missionary spirit is eminently the spirit of the Gospel, and wherever it is found in vigorous action, in that parish will be discovered an awakened and zealous attention to its own religious concerns.

POSTSCRIPT.

AT a meeting of the Board of Managers, which took place after the acceptance of this report, it was stated by the Treasurer that he had received a number of contributions from auxiliaries, which would materially affect the state of his account, upon which the observations made in the first part of the report were grounded. It was deemed necessary therefore to give this information, lest the expressions of regret, at the decrease of interest in the missionary cause might seem to be without foundation. At the time when the report was drawn up, and when (had there been that *punctuality in the payments made by auxiliaries*, which is so important,) the state of the treasury should have been a true indication of the actual amount raised in the current year, for missionary purposes, there was an apparently alarming decrease in the annual receipts. The reading of the report however, and the proceedings of the annual meeting, had a decided effect in producing attention to the subject. It was resolved therefore, by the Board of Managers, that it would be inexpedient to alter the report, and that the proper course would be, to append to it this brief statement, by way of explanation. In concluding it, the Board of Managers would respectfully call the attention of their auxiliaries to the importance of greater punctuality in their annual contributions to the general fund. The state of the treasury for the current year, should be known before the report is drawn up. It is obvious therefore, that its receipts should be ascertained at least two weeks before the annual meeting. The Board of Managers trust that this intimation will be kindly received, and not only so, but that their constituents will cherish a still deeper interest in the noble cause in which we are all engaged; and that instead of barely obtaining in one year, the amount of the preceding one, they shall have the gratifying statement to make, that under the divine blessing, each year has been far more abundant than the last.

* This Association, some time since, ceased to exist; a new Association was, however, formed, some months ago, in the parish, for raising funds *for Missionary purposes generally*, by which a contribution of about $125 was made to the Green Bay Mission Fund.—*Eds. Churchman.*

† This Association has also been merged in a more general one, by which large contributions have been made to the Domestic and Foreign Missionary Society's funds, and to aid in the erection of the new church at Ulster. An appropriation of $87 has also been made to this Society, which will be very shortly paid over. $100 was also paid by the Bible Class of the congregation of St. Stephen's, to the funds of this Society, to constitute the Rector a patron.—*Eds. Churchman.*

THE CHURCHMAN,

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For the proper and more effectual accomplishment of these general objects, it will be particularly devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end will maintain and set forth, and when necessary, defend those principles and that policy, which had the well-known warm and decided sanction and approbation of the late venerated and beloved Bishop HOBART; and in the application of which, he so faithfully and successfully labored in behalf of that cause to which "The Churchman" will be devoted, "EVANGELICAL TRUTH, AND APOSTOLIC ORDER."

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